

THE REVELATION

THOMAS SAWYER SPIVEY

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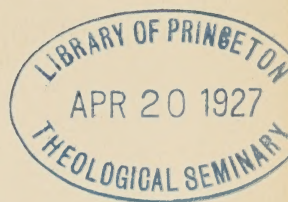
The revelation



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THE REVELATION

An expose of the Christian
exploitation of mankind



BY

THOMAS SAWYER SPIVEY

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DEDICATION

This book is dedicated alike to all men, because every man is a unit in the great body of humanity and is entitled to know the truth.

The purpose of the book is to reveal long hidden truths which should have been taught as primary lessons in the proper development of human intellect.

We desire to teach men to do their own thinking, that they may realize their own natural powers for self-development and protection.

The revelations in the succeeding pages will emphasize the necessity for such unit training.

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PREFACE

In the writing and publication of a work which casts a sinister light upon ecclesiasticism, and criticizes the Bible and the "sacred" things of the church, the layman must be prepared to meet the specious and wholly presumptuous assertion that he has nothing to do with ecclesiastical matters, and therefore he should abstain from any form of criticism which might reflect against the church.

We shall not waste the time and space to dispute over this absurd doctrine. Every thinking man owes it, as a part of his duty to community and national life, to call attention to anything which he believes endangers the welfare and stability of human progress.

We do not subscribe to that bigoted doctrine which teaches that the truth should be suppressed rather than reflect to the discredit of powerful institutions or persons in high places. Hero worship is an unnatural and cultivated thing which does not contribute to the best development of mankind. Our researches have been along legitimate lines, and our discoveries must see the light of day because they vitally affect mankind at large.

That grandiloquent "righteous indignation" which formerly was hurled at him who dared to delve into ecclesiastical matters, like the formidable excommunication, has become unfashionable. Moreover, research has exposed a vulgar origin which may not be openly revealed.

With the foundation doctrine of Christianity, the "immaculate conception," being openly repudiated by a large proportion of the modern clergy, and the churches flagrantly flirting with science, begging for harmony between the two, the whole Christian system exposes itself to wide-open analysis and examinations, making possible a revelation which is truly an *expose*.

There was a time when the canonized laws of the church could not be questioned, but modern thought and research have made this foolish. The *truth* is the *truth* always and everywhere; therefore, to attempt to suppress it by coercive methods provokes a suspicion of sinister designs.

Our work was not inspired by any especial antagonism towards the churches; we are not ultra-critical or quarrelsome by nature, and it is averse to our ideas of life to seek controversy with men or their institutions. Our attention was drawn toward our subject by circumstances which we need not here explain, but we were as much shocked and amazed at the results of our researches as any reader of this book will be.

We are thoroughly convinced that we have solved the great mystery of Christianity, and it does not reflect to its credit. We shall treat the subject without reserve, regardless of the resentment this may engender.

With the courage of our convictions, we invite ecclesiasticism to come out in the open, to draw aside the "purple veil" of mystery in which it has enshrouded itself during all the Christian centuries, reveal all the deceit and hypocrisy behind the curtain, and attempt to explain and justify it.

In the following pages we are going to reveal these things and place upon them their own secret interpretations.

In this volume and our succeeding volume, *The Resurrection*, we shall demonstrate these essential truths:

1. Christianity is based upon gnosticism.
2. Its doctrines are practically all plagiarized.
3. Its basic purpose is to acquire temporal power.
4. It was responsible for a thousand years of human ignorance.
5. It aspires to erect a super-class to control the masses.
6. It established the plundering crusades and the hellish inquisition.
7. Its scriptures are wholly fabulous and immoral.

8. Its god idea is concealed sun-worship.
9. Not one important bible character ever lived.
10. Not one line of the old testament is authentic history.
11. The old testament conceals in code an exploitation.
12. No such people as the Israelites ever lived.
13. The so-called Israelitish lines form a code to conceal organization.
14. The journey through the wilderness is a rehearsal.
15. The gospels of the new testament are unauthentic.
16. The Christ character is a principle personified in mankind.
17. Mankind has been and is being crucified by ecclesiasticism.

These and endless other important matters will be revealed, and if they are not explained ecclesiasticism will lay itself open to the charge of willful duplicity.

Christianity has not demonstrated or identified its god, hence it is preaching a worldly king in this established republic.

We warn humanity that in their desire to establish a coercive control over mankind, the churches are driving the world into crime and imbecility.

It is assuming a militant attitude which can only be based upon a belief in its infallible powers.

Even today the church "preaches Christ literally and him crucified," when it is a well established fact in the church itself that no such character ever existed.

It preaches this same Christ as the "prince of peace" notwithstanding they put words to the contrary in his mouth.

Christ says to his disciples:

"Think not that I am come to send peace on earth; I came not to send peace but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

"A man's foes shall be they of his own household." (Matthew 10:34-35-36.)

According to the words placed in the mouth of the alleged Christ, it is not intended that peace shall be as long as nations and civil governments exist.

"Ye shall hear of wars and rumors of wars: see that ye be not troubled: for these things must come to pass.

"For nation shall rise against nation, and kingdom against kingdom." (Matthew 24:6-7).

Does this sound like peace?

Beware of the doctrine of "war to bring peace." It has been the cry of predatory forces for two thousand years, and bleeding, hopeful humanity has paid the horrible cost.

There is one sinister thing which is not figurative, but very literal; the churches demand a kingdom, with the king as the head of the church.

This is an insult to this great republic, which has generously permitted them to thrive under its protection. We need no supernatural aid.

This nation is trifling with the most invidious as well as the most insidious force for immorality and evil it is possible to develop—subtle example. It has warmed a viper in its generous bosom.

The churches are turning to the increasing demand for sensation; catering to the lowest desires, which they have openly condemned through long previous periods because they attracted the people from their type of blandishment.

Every day we find some radical departure from former ethical practices by clergymen, heralded in the newspapers. Sensational semi-nude dancing in the churches to attract the people, and even nude pictures are used as a lure to attract the morbid classes.

Sensational advertisements, to make a faker blush, are broadcasted by whole newspaper pages, one church competing with another.

Clergymen have adopted the same practice as that of the sensational theatres, the advertising specialists, the clothing dealers, and many others, by using their own portraits in their "ads."

It is trivial to name these flaming advertisements, announcements: they are identical with all other forms of newspaper invitations to "step in and leave your money; we need it."

What is the result of this worldly and carnal tendency on the part of the church?

The true, underlying sentiment of humanity at large is charitable, so much so that most of the people, innocent of the truth that every sea has its sharks, are gullible enough to give up money to any request in the name of charity.

The practice of the churches soliciting donations in the name of charity, is taken as a cue by thousands who are not fooled by the church pretensions, to band themselves together in the name of charity, to exercise a form of coercive persuasion which long ago should have been made criminal by law. These so-called charitable organizations ally themselves with the churches and are sufficiently powerful to tacitly compel the churches, at least, not to antagonize them. Their political influence is a power which protects them from government interference.

Nevertheless, the burden has become so great upon the people, and their actions so brazen, that the government has recently found it necessary to take cognizance of the complaints made against them.

This brings us right to the door of the church. The reason given by high officials for taking some steps to correct this evil is that the large part of the monies collected by these organizations goes toward "expenses" called "overhead," meaning upkeep.

Where may be found a greater example of extravagance in this same respect than in the churches, with their grand edifices, costing millions upon millions, with their art windows, their gorgeous interior decorations, their magnificent art panels, grand organs, and softly carpeted aisles, palatial residences and automobiles for the clergy? All to impress and enthrall humanity.

Is it any wonder that jealousy is engendered in the hearts of men who see this smug and complacent monopoly quietly amassing untold wealth in real property, and absorbing the real wealth of mankind?

The flimsy plea and excuse is wholly insufficient.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Corinthians 9:11).

Men are men, and visible palpable injustice and inequality grind the hearts of men, and they seek to equalize the conditions by imitation, knowing that when they are called it will make conspicuous the original protected examples.

The church privileges, wholly based upon specious and unlawful claims, represent the greatest monopoly in the world. The most illogical and unreasonable attitude ever assumed by government is that which exempts church property from taxation, and yet gives to the clergy a voice in making the laws. It is the history of the world and mankind that such favoritism always has been abused.

But we are confronted with mathematical facts; exemption from taxation will enable the churches, in due time, to control the basic wealth of the nation.

When Constantine in 321 issued a decree permitting the Christians to receive donations, own real property, and erect churches, little did he know what a viper he was warming to life. This precedent was the beginning of the most colossal accumulation of wealth the world will ever know. Even in that early period bishoprics became principalities, and popes amassed fabulous fortunes.

The gratitude of the church was shown by a despicable forgery of a so-called "donation of Constantine," in which it was alleged that he had surrendered to the church and to the pope all he possessed, including his sovereignty. Here was a direct and positive evidence of duplicity, which exposed the secret ambition of Christianity. It forged this precedent to influence other kings, but its dishonesty reacted and it was long centuries before it could eradicate the belief among sovereigns that it was a sinister power to be watched with suspicion.

Those who have followed the history of Christianity know that its exploiters cared not a rap for the opinions of kings, they had the masses of subjects hypnotized. The terrible excommunication was their deadly weapon.

What, then, must the world think of the sovereigns of Europe, who, as late as November, 1923, humiliated themselves by kissing the feet of Pope Pius, at the Vatican, at Rome? This disgusting practice was the means by which the popes exhibited their contempt for, and their powers over sovereigns.

The masses are not mentally qualified to reason out the dangers of great national tendencies, and the ravenous non-producers are devouring them. Human energy is the coin of the world today, and the parasitic classes are devouring it and concealing it in great masses of dead property, like churches.

If the burden is not lightened the breakdown is not far distant.

Keep this in mind as you peruse the pages of this book. The masses of humanity whose energy is coined into wealth are surely and inevitably being brought under the yoke of an all-powerful, invisible government which is bent upon the permanent establishment of a slave class to support a super-class. This is the very heart of the Hebraic idea—which is Christianity.

THE AUTHOR.

Beverly Hills, California.

PART I

IN THE BEGINNING

(True religion is born in the hearts of men, not made by brute force.)

Form no opinions until you have read and pondered well every word of this book.

In the beginning was the struggle between light and darkness. Within the darkness was implanted something potential which persistently sought to manifest in light and activity. That was life.

This is natural evolution.

Applying this law to the development of mankind, it signifies the evolution of active mentation out of primary potentiality; intellect out of beastly mentality; civilization out of savagery; reason out of blind ignorance; and the lifting of mankind to the highest attainable position of intelligent creation.

Living evidence proves, beyond dispute, that mankind had made long strides towards the higher estate before Christianity was ever dreamed of. Authentic history, with equal candor, accuses Christianity of having wilfully and purposely cast mankind back into a state of darkness and ignorance all the more humiliating and degrading because of previous enlightenment.

There was an underlying cause for this which the people at large were not premitted to know; therefore, from the very beginning justifiable suspicion rested upon the forces which had, unbidden, constituted themselves the guardians and directors of the future progression of humanity.

Up to the beginning of Christianity tremendous progress had been made towards universal education; philosophy was being reduced to an understandable system; science had been

placed upon a substantial footing, and all men were awakening to a desire for higher knowledge.

To know became the slogan of man.

Gnosis means *to know*; therefore, every man is a gnostic to the extent of his knowledge and understanding. No other initiation is required.

To crush this expanding manifestation of intellect and reason was the first necessity of the ecclesiastical exploitation, and it systematically planned to smother gnosticism; destroy all extant records of super-knowledge, and eliminate or absorb the limited number of men capable of teaching the sciences.

It had a double motive in this drastic policy; success meant to them an educational monopoly and a scientific basis for the development of an attractive church literature.

Genesis is pure gnosticism, garbled into a foolish, child's story.

It was a battle royal between the power of learning and the power of ignorance. One of these was destined to coin the units of the future civilization.

No man can be a philosopher and foster evil designs against his kind; men are wise in evil as well as in good, but he who chooses the evil course spurns philosophy as an accusing thing.

Men may be wise without being philosophers or scientists, wise in evil. Such men live, thrive, and fatten off the works of others. They seek monopoly and control. Why take the trouble of thinking out something which the brain or brawn of another may produce for you? is the secret doctrine taught by the priesthood.

Israel is taught to "go in and take possession" of lands already developed and occupied by others, without compensation.

Here was the dividing line between two human powers at that critical turning point in the affairs of mankind, when the future control and guidance of the rapidly multiplying multitudes were the paramount problems.

The "dark age," a period of one thousand years (486 to 1495), only too eloquently tells which faction won.

It required five hundred years to smother and suppress gnosticism and debauch humanity of all its learning.

Neither priest nor prince could read or write, and the masses lived in a half imbecilic state.

This was the first great lap in the journey of humanity through the ecclesiastic wilderness of evil and ignorance. It was the sowing broadcast of evil, for the justification of that damnable doctrine of original sin in men, which is the primary foundation of the church. If there were no sin in the world, there would be no need for a priestly mediator and the church could have no excuse for its existence.

In nature every system cultivates that upon which it feeds.

Gnosticism was the culmination of all the philosophies of importance of that period. It had separated the grain from the chaff, in preparing a banquet for developing mankind. Knowledge was to be made universal, that every man might become a perfected unit in the new brotherhood to shape an enduring civilization. The individual voice was to be heard, and the wisdom it expressed was to be added to the whole, that the united wisdom of men might develop a strong, resourceful, and logical system capable of realizing, anticipating, and providing against the inevitable hardships which overpopulation of the world would bring to an ever-expanding people. The earth could not expand, therefore an end must come some time.

This was the theme and dream of gnosticism.

Another power, the antithesis of gnosticism, had its seat in Rome. It flourished under the title of ecclesiasticism. It was a secret political priesthood opposed to universal education. Its every tenet and doctrine was opposed to gnosticism. It held the perverted doctrine that the future control of mankind must be based upon church discipline, enforced poverty, a cultivated ignorance, and eternal physical toil.

Its very name indicated a peculiar form of government. Ecclesia is a Greek word meaning a legislative assembly.

We shall demonstrate that this ecclesiastic body attempted to exploit its vain conceit in a form of religion imitating the natural creative laws and processes, and, through this, to establish a secret control over governments.

History records that about the sixth century it had attained the power to suppress education and destroy all recorded learning. During a thousand years of darkness and oppression it developed conditions by which, about the fourteenth century, it assumed temporal power over kings.

This was the position to which it had aspired from the beginning. The pope assumed the position of "Lord of Lords" and "King of Kings," showing his disdain for them by kicking their crowns from their heads, casting them upon the ground and placing his foot upon their necks, and compelling them to kiss his foot.

This was the contemptible attitude of popes towards kings, and it is to this day.

If we reveal a well defined concealment of the truth throughout the bible, and evidence of premeditated deceit, it matters little what history teaches, for this same bible is being preached literally today, and the masses are taught to believe that palpable falsehood is divine truth and rank fable is authentic history.

It is not impossible, although highly improbable, that the early ecclesiasts themselves were deceived when the romantic story of the scriptures was purchased of the Jews. In any event the fabulous peoples now rise up from their imaginary tombs to leer at those who have aspired to rule the world by fictitious history, posing as gods, or super-men upon earth; while they forged the fetters of superstitious fear and eternal slavery upon men.

Let us briefly examine the fabulous people who are "chosen" to give to the whole world its true religion.

First, the bible is the only authority, and the old testament is the alleged Hebrew Berith, meaning a covenant or a bargain.

Flavius Josephus, the "Jewish historian," admits that he takes his story from the scriptures, relating also the story of the sale of these scriptures for a sum equal to \$7,500,000.

In our opinion this is the basis of the covenant.

The best historians, the most astute philosophers, the most learned scientists, and the most brilliant minds the world has produced, have frankly and unreservedly branded the bible as an absurd mass of myths, fiction, fable and childish foolishness.

Humboldt:

"The origin of the bible is mythology and pretended tradition, the Semitic narratives included.

"Science has been unable to establish a primordial seat, or so-called cradle, of the species. This is purely mythical.

"There is no authentic tradition of a time when the human species was not already separated into groups of peoples with diversity of languages."

The alleged Hebrew literature and history, in common with all other fictitious matters in "Christian evidences" are thus rejected as fabulous and imaginative.

The manifest character of fiction of the old and new testaments alike is that it claims to explain phenomena beyond all human experience and contrary to visible natural laws.

It is truly a strange and unexplained fact that Christianity antagonizes and opposes practically every important thing that mankind attempts to exploit or popularize, which does not in some manner include the church.

In all the evidences, fictitious and otherwise, presented to prove the illogical theory of a native unity of the human race, not one logical evidence signifies that the race is descended from a single pair.

Johannese Muller, in his *Physiology of Man*, says: "The human races are not species of one genus; because, if they were, upon crossing they would become sterile."

Here is a wonderful provision of nature to prevent the

identical perversion of natural laws as suggested in the first and second chapters of Genesis.

Both Kent and Schiller declare that the literal interpretation of Adam means humanity at large. From our own examination of the subject, this is true, Adam symbolizing the productive earth, becomes the source of maintenance for the Christian enterprise, therefore humanity is cultivated for profit.

One of the strongest evidences, in our opinion, of the original Christian purpose to debase mankind, hinder his intellectual development, and make of him merely a productive slave, is in the original idea, and constant reiteration, of his fall from perfection to a state of imperfection. This is wholly contrary to nature. The tendency for man to rise from his rude and lowly estate wholly depended upon his intellectual advancement, consequently to bar him from the acquirement of new knowledge was to hinder his development and limit his natural expansion.

It is a known truth that what is good or evil at one time may be the reverse under different conditions.

For instance, carbon dioxide is death to animals, but becomes the breath of life for the vegetation.

To attempt to accredit to the Jews the origin of all this pretense at generic science and philosophy, is like decorating a swine with a necklace of imitation pearls. To give them credit for all the religion found in the Eastern nations is inconsistent with their origin, history, and mental advancement.

They were comparatively a small and circumscribed people, generally despised, and who never maintained any intercourse with other nations, by trade or by conquest, by religious missionaries or by philosophic learning. To suppose that they, still a nomadic people in the sense that they had no national life of their own, supplied all Asia, and from thence the whole world, with the only true religion, philosophy, laws, and even with morals and manners, is not only without foundation of fact, but they themselves had never lived under restraints of conscience.

It was because of this very lack of responsibility that the Christian exploiters chose the Jews as allies in a well defined assault upon natural human development and expansion. There are ample grounds for suspicion that a specific bargain was struck whereby, in the end, the Roman priesthood was to spread to all nations and develop religion, and direct and control intellectual development, and the Jews were to permeate all nations, monopolize commerce, and systematically prevent widespread accumulation of wealth by the people. Poverty was to be the deadly weapon of both. The power of wealth is greater than that of religion.

Renan, the ablest historian of the Semitic language, says:

"The Semitic race had neither mythology of its own nor science, nor philosophy, nor fiction, nor plastic arts, nor substantial civil life."

Yet it is to the alleged traditions and coined genealogies of this semi-civilized people that Christianity points as evidence of its divine origin and authority.

It is significant that the books of the old testament are the only writings extant in pure Hebrew, therefore they are not corroborated by contemporaneous writings.

The best qualified historiographer of Palestine, M. Munk, said: "The cosmogony of Genesis is, in its conception, of infantile simplicity, in which imagination outbalances reflection."

Now let us go into the code to learn something of the technical nature of this Semitic people.

Sem is the Greek form of Shem.

We are informed by the bible dictionaries that Shem means name, renown, fame.

This gives an immediate clue to the means by which the nomadic tribes were tempted. They were promised a land and nation of their own. The name and fame was to come out of the fabulous scriptures. Right well did this idea work out. In a fictitious history and a fabulous genealogy, a half-civilized race of people were elevated into a noble grandeur and his-

toric splendor of which they had never dreamed. They were proud of their bogus ancestry.

In Genesis, Shem is named the oldest son of Noah. (Genesis 5:32.) In another chapter we interpret the meaning of Noah and his three sons.

We are informed by the bible dictionaries that the descendants of Shem are the Hebrews, Arameans, Persians, Assyrians, and Arabians, whose languages are called Shemitic (Semitic).

It is a significant fact that the larger part of the fabulous stories throughout the bible are drawn from the mythologies of these countries ages older than Christianity.

One of the great mysteries of the Christian exploitation has been the secret power which enabled it to control humanity and its governments through long centuries of time. The invisible power which controlled the masses was ignorance and superstition. The power which kept down education and enlightenment was of a more drastic kind.

Letronne says: "Up to recent times all scientific studies had to conform to the narrow requirements of the Christian bible, and were subject to the theologic laws—persecution, imprisonment and the stake."

These facts have caused the most brilliant scholars to condemn and repudiate the Christian power as a thing to be feared and dreaded as a menace to mankind.

Genesis, throughout, is sheer deception; no one knows who is its author; its fabulous stories are unscientific and its teachings immodest and improper. The originators of the scriptures have forbidden the reading of the bible by the people because of its manifestly immoral suggestiveness.

Shem means name, fame, renown.

Heber means alliance.

Aram means magnificent, or one who deceives.

Persis means divide, a Christian woman of Rome.

Asshur (Hebrew for Assyria) means one who is happy. He is the second son of Shem.

Assir means prisoner, fettered.

Arab means the people, mixture, also ambush.

Arabah means burnt up.

Ar means awakening, uncovering.

The ancient Persians came to Elam about 600 B. C.

Elam is the first son of Shem. We have made a remarkable revelation concerning this Elam in another chapter. One meaning of the name is an age.

Elymas means wise.

Paul, in Romans, Chapter 16, sends greetings to his beloved Persis. Anyone taking the trouble to interpret this chapter will uncover a well defined message in code. Look up the meanings of the several names.

This covers the origin of the Jews of the scriptures.

Noah, the alleged father of Shem, is a myth; Shem is a myth; consequently, the Hebrews of the scriptures are fabulous beings; miscellaneous, crude nations being selected to comprise a new and previously unheard-of race.

There is so much palpable fiction found throughout the bible, it is amazing that the organization has been held together. A power greater than religion has bound humanity under the yoke, a power holding in its hands life and death. Fear alone has held the world enthralled, that fear which binds men together as an army and under the control of one man.

The old testament is an attempt to found a fabulous system upon the science slowly and patiently evolved by men who labored under difficulties wholly unknown to modern savants.

There are all the evidences to prove that the ecclesiastic priesthood knew the gnostic philosophy. Let us demonstrate this.

The philosopher's formula of earth, water, air, and fire, is the accusing evidence.

Genesis introduces the system in this order:

The earthy period, from Adam to Noah.

The water period, from Noah to Abraham.

The air period, from Abraham to Moses.

The fire period, from Moses to Samuel.

We shall interpret these periods in their order, following these with the exodus and the wandering in the wilderness, a clean-cut rehearsal of the Christian enterprise.

PART II

THE IDEA

(Cycles of time do not tarry for lagging systems).

To put into inanimate things human language to give them personification, is to reverse the creative principles and place revelation before creation. Suggested forms precede physical manifestation, but verbal expression belongs to organic beings. Figures of speech usually conceal something which fears revelation.

To divert from their course and monopolize natural elements belonging to all men alike, is the meanest form of usurpation. Absolute, unchangeable equality, justice and compensation, are the basic things of finished nature. Instead of changing her course, she hastens to mend the slightest break or deviation from consecutive creative continuity, which may easily be traced by visible waves.

The purpose of natural evolution was to develop a race of perfect beings through which to reveal the universal mentation. This contemplated a composite unit so harmoniously constructed that each unit would resemble the nature of the primary electron in its relation to all other units in order that an interchange of thought might be instantaneously transmitted from unit to unit by an electric or telepathic process, giving to the whole cumulative body a thought in common. The afferent and efferent nature of the human nervous system clearly provides for such form of communication between units, if not with universal mentation.

It is also very possible that the final goal of physical evolution was a transparent body. In view of the extraordinary difference in texture, between the lowest animal forms and the almost transparent delicacy of the human flesh, this is extremely probable, the object being to acquire more light.

Such physical development is only possible through a highly evolved mentality, for the mind intimately controls all of the processes which construct the body, its organs, and its tissues.

An analysis of the human body reveals a system closely resembling the planetary system; we are living cells in that system; we can vision its greater units; why, then, is it not reasonable that we should be equally visible in our parts. Light is evidence of refinement, and is the most important agent of revelation. We believe that nature originally intended that our vision should eventually attain to the power of the X-ray, and that human mentation should rise to interplanetary intercourse and blend with the universal electrical mind, thus completing a creative cycle to reveal the universal god as one great being of many parts.

If this is true, it is evident that nature has been thwarted in her purpose, for there is nothing to indicate that human mentation can be extended beyond the present limited aura or field.

Not a single human being has attained to practical, silent thought transmission, yet almost all thinking men believe this power is possible.

We are going to attempt to prove that mankind has been deprived of the greatest gifts with which nature endowed him, and that his mind has been dwarfed and blunted, forever barring him from contact with universal mind and the fourth estate. He has been broken off the parent stem of natural evolution and is now an abandoned derelict in the vast universal system, a diseased part in the creative body. He has been deliberately betrayed and led into the "wilderness of sin," crime, and imbecility, by designing men who attempted to usurp the powers of the creative god of nature, thereby sacrificing the whole human race.

It is too late to correct the great error, and cycles of time do not wait for lagging systems.

The human race on this planet is but a fragment of the

great cosmic body. Therefore, if it has abused its privileges of freedom and self-government, it alone must suffer. A new race will take its place in a new creative cycle.

This does not pardon or excuse those responsible for this awful tragedy. They broke the essential lines of mental evolution in the belief that they could intercept and subjugate these powers, develop a race of super-men to rule over the greater masses of humankind, and themselves pose as Lord Gods over all.

There is abundant evidence that early in the formative period the minds of men were wilfully drawn away from the trend of normal evolution, their intellects blunted, and their reason dwarfed, for the specific purpose of concealing from them the great mental and physical possibilities with which nature had originally endowed them by slow and patient evolution.

We are going to reveal a great conspiracy and exploitation of humanity. There is ample evidence that the debasement of mankind was premeditated.

"That, in the dispensation of the fulness of times he might gather together in one, all things, both which are in heaven and which are on earth, even in him." (Ephesians 1:10.)

This is taken from the philosophy of gnosticism. The final goal of nature was to merge all human mind into an atomic, universal mind, to complete a creative cycle. It was not something to be taught, evolution alone could accomplish it as a logical creative sequence. It was a planetary process; man is a cumulative composite being.

It was not intended that a super-man, or a select body of men, should interject themselves between mankind and nature to mediate their relations.

This "cloud" broke the contact and destroyed the consecutive continuity by which man was to attain to godlike powers. This destroyed the whole work of nature upon this planet. In his thoughtlessness man has ruthlessly destroyed the essential works of nature upon his earth; the forests and vegetation,

so necessary to the life of the planet itself, are wasted, and the animals killed for pleasure. The lives of human beings, even now, are held in the same contempt.

In this unnatural state, the race has drawn so far away from its normal course that nature has wholly abandoned her purpose of linking together all of her planetary system by a mental chain of universal thought and understanding, insofar as this planet is concerned. We have forfeited our position.

For two thousand years all human philosophy has been tainted by selfishness and false pretense. We are going to expose the evil elements responsible for this offense against nature and this cruelty to mankind, although we doubt the possibility of humanity again rising to the dignity of the original plan.

We shall divide the work of interpretation in a manner to explain each progressive step in the Christian exploitation as revealed in the biblical rehearsal.

Genesis reveals the attempt to utilize the gnostic wisdom and philosophy as a foundation for the Christian mysticism.

We quite agree with M. Munk, who says: "The cosmogony of Genesis is, in its conception, of infantile simplicity, in which imagination outbalances reflection."

Also with Humboldt, who says: "The origin of the bible is mythology and pretended tradition, the Semitic narratives included."

The cosmogony of Genesis pretends to identify a god of first principles, who can indulge in human conversation and is capable of making legal transfer of some imaginary original authority over the persons and property of men, from which to date a fictitious genealogy, through which to transmit a divine right to assume a vicarship over the whole earth.

This fictitious Lord God exhibits all of the ordinary human frailties of mind and body and is guilty of every human act called evil.

The first and second chapters of Genesis reveal the purposes of the human being who poses as a creative god and

sets himself up as the Lord or master of men on earth. The author glibly narrates a childish story of creation while forging evidences of a divine authority, an abnormal and inconsistent thing.

In the first chapter God creates, names, and commands, in order to establish a supreme power.

In the second chapter the Lord God, who is to be the master mediator, makes, forms, plants, and distributes, signifying a delegated power. Therefore, the second chapter relates a new creation with the earthy man as the central character, hence Adam signifies the productive earth, and productive humanity at large.

Thus is the dignity of the original alleged source of power maintained and a fraudulent mediumship interjected between the earth and creative nature. The scheme forever bars inquisition concerning the authenticity of this self-assumed vicarship, the most vain and selfish proposal ever advanced by men. This mediumship is wholly contrary to natural laws and violates the continuity of evolution by discriminating between like units in the same body—the true god of nature is just and speaks to all men alike. The God of Christianity creates classes and unjustly discriminates against the great masses.

There is no evidence that a super-man is contemplated in the scheme of nature; neither is there an intimation of the delegation to a master-man of exclusive supernatural powers. Moreover, there is not a single evidence that any living human being has exercised miraculous or supernatural powers. Therefore, the title Lord God is an unauthorized assumption.

The idea is simple.

The idea was conceived to establish a form of universal government to bring the whole of mankind under one control. It was to be organized under the guise of religion in order to establish an original divine authority. This is the sole reason for Christianity having assumed the attitude of a religion.

This necessitated an unapproachable god, in a fabulous heaven, as the original source; a son and heir to come to the

earth and receive the divine authority, the Christ; his death, in order to will the power to a human priesthood; a genealogy dating back to the original god, to establish the identity of Christ; a fictitious people to rehearse the details of government before it is put in operation, and forged evidences and testimony, false history and endless duplicity, all of which had to be concealed in an intricate code to be secretly taught to the inner priesthood while the ignorant masses were to be deceived by myths, fables, and fictions, until they were schooled in intolerance and superstition.

Therefore, we propose to reveal that Genesis is a simple form of gnostic philosophy and tradition. No such fabulous beings as Adam, Eve, Noah, Abraham, Isaac, Jacob, Joseph, Moses, David, Solomon, or Jesus Christ ever existed, excepting in the fertile imagination of the authors of the writings referring to them.

No such people as the Israelites ever existed.

Israel is to conceal Jacob, signifying usurpation of power.

The story of the wandering in the wilderness conceals a priestly outline and rehearsal of the scheme by which Christianity was to be introduced and established as a secret, invisible government. We shall make this perfectly plain.

The underlying gnostic philosophy, in itself, was a system of similitudes. It was the literary fashion of the period, but it had no selfish designs upon men.

"Be fruitful and multiply and replenish the earth, and subdue it and have dominion" was addressed to mankind, not to divinely selected men. There is no intimation to be found in nature of the creation of a super and secondary class of human beings under the same environments and conditions of development.

The "male and female" man of the first chapter of Genesis, and the Adam and Eve of the second chapter, clearly define a purpose to establish two classes, one to lord it over the other, one to govern and the other to be governed. The evidence of

this is in the fact that God first created the heaven, ecclesiastical government.

The first man was made "in the image, after the likeness of God," but the second man was not.

We shall not disappoint our readers. We are not speculating. We shall demonstrate that this is all fabrication, to lead gradually up to an alleged source of authority through an intricate genealogy back to the first cause.

If it were the purpose of a discriminating god to create a super-man "in his own image and after his likeness," it is not logical to assume that he would debase that offspring or make him so irresponsible that he would debase himself.

Moreover, if it were intended that the super-man should lord it over other human beings it is evident, a special race of men lower in nature must be made for him to subdue and have dominion over—hence the second chapter of Genesis for this purpose.

It is essential, also, that this lower race must date back to the beginning, hence the name Adam is adopted. Both Kent and Schiller declare that Adam means humanity at large. Adam means the productive earth and is symbolized by the genealogical tree. It is essential that male and female be made for generating purposes. This is symbolized by the land and water, forming a dual body. It is necessary to separate these, therefore that early phase of the planet, before it had developed an atmosphere and life, was selected—with a large portion of it in a frozen state. This symbolized the "deep sleep" brought upon Adam—a geological fact.

The frozen mass was cast off as our satellite moon, symbolizing the helpmeet. The crescent shape suggesting the idea of a rib.

This is Adam and Eve—the first productive pair. The gnostic significance of this will make the story clear in another chapter.

We do not hesitate to declare this to be the beginning of the most astounding conspiracy ever conceived by men. It

had for its goal super-control over the whole world, and an arbitrary authority over all mankind. It drew its ideas from all previous antiquity, and its wisdom from gnosticism ages old.

This plot was conceived well within the present civilization and by learned and cunning minds. Therefore we must uncover evidences of duplicity so eloquently suggested by their suspicious mysteries and secrecy, which the god of nature does not sanction.

In the very beginning it was essential to erect a screen to conceal the past, establish a power to control the present and an authority to dictate the future.

We quickly recognize the origin of superstition, fear, and obedience, as the very foundation stones of the enterprise.

As humanity developed, experience and contact with nature would have betrayed the illogical attitude of a super-agent, therefore a plausible reason or excuse had to be created and the source of "divine authority" was made inaccessible to those under control, that the super-power might pose as a divinely appointed mediator to challenge inquiry, and set up a barrier against those wise enough to recognize the fallacy of the ecclesiastical claims. It was a serious thing for the godly priest to have to confess: "Behold, the man is become as one of us." (Genesis 3:22.)

This mediumship was not confined to spiritual things. We shall find the power interjecting itself between the people and every human necessity, its authority resting upon divine control of primary elements recognized by the early philosophers, air, fire, earth and water.

The wisdom and knowledge of the gnostic brotherhood were appropriated to establish the ecclesiastical priesthood, and the gnostics were absorbed into the new order or suppressed—this process requiring five hundred years.

Gnosis means *to know*, in the sense of revelation. Ecclesiastic mysticism is the concealment of the gnostic foundation for the hierarchy, the alleged "divine justification."

Of course the Adamic theory is not in sympathy with

natural evolution. It is a fantastical foundation for a form of religious government. We refer to it merely as a guide leading up to more serious things. Nevertheless, without natural evolution there could be no unbroken genealogical line, hence the Lord God is assumed to be a special dispensation.

It is by deductive analysis and the proper interpretation of names and words that the truth is revealed. Few persons are aware that there is a secret code behind the church mystery.

We conclude, and we shall attempt to make it clear to others, that:

The Adamic, Mosaic, and Christian themes are all essential parts of one system; the so-called scriptures of the old testament, and the gospels of the new testament, are of one common origin, insofar as they relate to Christianity, and the purpose of the whole is a well defined exploitation by a highly organized ecclesiastical priesthood, seeking to establish a super authority over mankind in the guise of religion—called Christianity—which in the end is to be “God’s Kingdom.”

It is not only not “divine,” but it conflicts with the well defined laws of nature and the creative processes by which the god of nature so plainly speaks to his creations. Nature abhors mystery.

It is only “inspired” by minds bent upon mischief and self-aggrandizement.

Its mystery and smug piety conceal its sinister and predatory character.

It has attached itself, as a blood-sucking leech, to every important human necessity, making of each a source of income to itself. It stands as a middle agent between nature and mankind.

Births, deaths, and marriages, affecting every human being, have been appropriated as its especial sources of revenue. Indulgences, purgatory, and saint and image worship are cunning inventions for profit.

The reader may be prepared at once for surprises, for it is in symbolical words and similitudes we are to find the truth

revealed to an inner circle, while fanciful fables are preached to the innocent masses as literal truths.

The Christ himself becomes the first witness of this fact in the very beginning of the introduction of the system.

This alleged Jesus Christ is made to say in confidence to his first disciples, whom he is sending out to introduce the new organization in the guise of religion, that duplicity is a part of the Christian scheme.

"Without a parable, spake he not unto them (the people): and when they were alone, he expounded all things to his disciples." (Mark 4:34.)

"And he said unto them: unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables:

"That seeing they may see, and not perceive; and hearing they may hear, and not understand." (Mark 4:11-12.)

We thus early call attention to this gross betrayal of human confidence, because we shall demonstrate that it was the original purpose to debase the masses and cast them into a state of abject ignorance, that an inner priesthood might assume an absolute control over them and pose as a saving institution.

The reason for the concealment of the truth is given thus, in the words of Christ:

"Lest at any time they (without) should be converted and their sins should be forgiven them." (Mark 4:12.) Their sins meant their ignorance. Especially were they to be kept in ignorance of the truth that man is endowed by nature with reason, to enable him to rise above the brute and free himself from personal sacrifice. He is made in the image of God and personal sacrifice is not a godly attribute.

"For he that hath (the elect), to him shall be given: and he that hath not (those without), from him shall be taken even that which he hath." (Mark 4:25.)

Right in the beginning we declare these are evidences that the early ecclesiasts conceived the idea of a universal form of government concealed behind a religious organization in order

to give it a lineal heredity back to an imaginary god. There were several strong religions standing in their way, sun worship being the strongest and most attractive. They could not attach themselves to sun worship, because it was national, the kings being the vicars upon earth. The idea of developing a wholly new and fictitious people with a glorious past reaching back to god the creator of all, was a master stroke. The Jews, nomadic, half-savage people, with neither nation nor country, were chosen as the nucleus of a fabulous race with a genealogy back to the beginning. Not a single word of the background history as found in the old testament is authentic or entitled to any credence whatsoever.

The fabulous covenant is the original bargain between the ecclesiasts and the Jews: the Hebrew Berith meaning covenant.

Testament in Hebrew means covenant.

Covenant means bargain.

Bible in the Hebrew is Mikra, meaning lecture.

Koran means the reading.

The books of the old testament are the only writings now extant in the pure Hebrew language. All similar writings were destroyed that no corroborative works might remain to rise up and betray them.

These fictitious writings were made divine by canon.

Canon means rule or catalog.

In the ecclesiastic sense it simply means a rule of doctrine or church law.

In the beginning it is alleged, the Jews were paid a sum equal to \$7,500,000 to bind this bargain. The transaction was concealed under the name of Ptolemy Soter, an alleged king of Alexandria.

Soter means Savior.

Alexander means defender of men.

Our authority for this is one of their own fictitious historians, Flavius Josephus.

This is a borrowed Roman name to conceal Joseph ben

Mattathias, meaning Joseph, the son of Matthew, a contraction of Mattathias.

Matthew sponsors the first gospel in the new testament, and Flavius Josephus backs it up with a fictitious history. It was essential that this history should antedate civilization.

Joseph means increase.

Matthew means gift of God.

The first thing that the ecclesiastical god created is named in the first seven words in the bible. "In the beginning God created the heaven."

Heaven means ecclesiastical government.

"Of the increase of his government there shall be no end." (Isaiah 9:7.)

"Paul planted." Paul means church worker.

"Apollos watered." A learned Jew, a Christian convert, of Alexandria.

"God gave the increase." (I Corinthians 3:6.)

We shall go deeper into this in other chapters, and we shall come near proving that the understanding between the ecclesiasts and the Jews was that neither should become a distinct nation with a land of its own, on the theory that they would make common conquest and conquer the world, the one to control religion and education and the other commerce and inspired laws.

Reader, think this over, it concerns you if you are a producer and a tax payer. If laws are made compelling church maintenance, taxation will become confiscation. If church property is not put on the tax duplicate, the church will secretly absorb the intrinsic wealth of the world.

We warn humanity: any institution which inspires the destruction of human life as a necessity to human development, is criminal at heart.

In the very beginning of the Christian dispensation, the alleged Christ declared to his disciples that he had come to bring the sword to mankind.

Sword, in the ecclesiastic code, means slaughter and warfare.

"Ye shall hear of wars and rumors of wars: see that ye be not troubled, for all these things must come to pass.

"Nation shall rise against nation, and kingdom against kingdom: there shall be famines, and pestilences, and earthquakes in divers places.

"All these are the beginning of sorrows.

"Then shall they deliver you up to be afflicted, and shall kill you." (Matthew 24:6-7-8-9.)

Earthquakes mean revolutions.

It is alleged that this Christ spent most of his time in Galilee.

Galilee means revolution.

Did it ever occur to you, reader, that an almighty God could just as easily have declared that men were naturally good instead of evil?

If he could anticipate revolutions and warfare, he could have established permanent peace upon earth, and spared humanity the horrors of human slaughter and the consequent grief and sorrows of humanity. Instead this Christian savior declared:

"I have come to set a man at variance against his father, and the daughter against her mother." (Matthew 10:35.)

Thus Christianity assaults the most sacred human ties, to break up the natural human tendency towards peace and happiness.

In the following revelations we shall show the secret purpose to destroy every natural human influence which makes for harmony among men.

Keep this in mind: every man, no matter what his calling, advocating war in any circumstance whatever, for war's sake, and the national advantages it brings, is a murderer at heart and should not be trusted by peace-loving people. In his fanaticism he would murder his brother as quickly as he would kill another man, then pose as a hero. This is history.

Is there any historical evidence to back up this radical assertion, which may logically belong to this subject upon which we write?

Yes, endless instances.

We shall only refer to one or two of the most conspicuous.

On the occasion of Athanasius, bishop of Naples, having the eyes of his brother Sergius put out in order that he himself might be proclaimed duke of the Neapolitans in his place, Pope John VIII wrote to Athanasius praising him for the act and "for having plucked out according to the precept of the gospel the eye which offended."

Think a minute of a pope, God's vicar on earth, thus perverting his own gospel. Can you read anything godly in that man's heart?

In 1250 Emperor Frederick II was allegedly strangled by his own son Manfred.

Pope Innocent IV called upon heaven and earth to rejoice, calling Frederick the son of Satan. He wrote these words to the prelates, lords and people of the kingdom of Sicily. It was supposed that this same Manfred murdered also his own brother Conrad.

The great historian Fleury is authority for both these cases.

Evolution lifts man upward from the lower animal kinds. He cannot physically involute, hence Christianity must condemn evolution in its own defense. Yet we shall demonstrate conclusively, in our succeeding chapters, that the God of Christianity is a thing of evolution.

Had man been declared the perfect work of God instead of evil, this perfection would have guided human development, instead of the accusation that all men are born evil, the most dastardly accusation ever advanced by human thought. To "fulfill" this idea, it was necessary to debase all mankind to a common level of sin.

Had man not been declared evil in the beginning, there

would have been no excuse for the church; had this evil not been declared inherent in the human blood, babes would have been born innocent and subsequent posterity would have evolved into a state of purity and the church would have ceased functioning.

In nature a system cultivates that upon which it feeds. The church is no exception to this rule.

The propagation of evil is like the circulation of money. No individual can be directly charged with the evils due to manipulation. The dollar is the same selfish element in every man's pocket, seeking to purchase the greatest amount. Evil is the same in every man's mind, be he good or evil at heart.

Give the man comfort, peace, and happiness, and his natural bent is towards good. Surround him with unnatural restraints, threaten him with dire vengeance, bring him grief and sorrow, and he is filled with hatred for everything. It is then that man is tempted and falls back to his original brute nature. When once his blood becomes tainted with evil, he breeds evil.

This is the season of sowing seeds of evil, and the propagation of sin for commercial purposes.

Thus we may understand that men produce mental things as well as material, both of which may become merchandise.

Now watch this demonstrate the truth under the use of the code.

PART III

PERSONIFYING Gnostic SIMILITUDES

("In our image, after our likeness.")

Let us get closer to the gnostic origin of the Christian theme.

The fall of man; the rebirth by water and spirit; the resurrection of Christ, and the Kingdom of God are the essential elements in this idea.

Originally a scientific system, taught by natural similitudes, the gnostic system was surreptitiously converted into a fanatical, ecclesiastical, political power, disguised as a religion and propagated by a strongly organized priesthood bent upon the absolute control and exploitation of humanity—a religious government.

This will take us somewhat into the technicalities of gnosticism. It embraced astronomy, chemistry, and physiology, as the three essential branches of science. In this volume we may only superficially explain the primary atomic waves. These become the starting point of the Christian forces, revealing that they had a knowledge of the gnostic philosophy.

We shall merely use the atomic waves for illustrative purposes, without again going into a technical explanation of their origin beyond the fact that they come out of the primary substance, and set a basic law from which subsequent processes may not deviate. They represent the waves executed by primary substance in motion.

Consecutive wave continuity:



Potential atom, Kinetic energy, Waning force, Exhaustion, Recuperation

These waves represent the transmission of energy from a

potential state of conservation to a state of creative energy; hence, they are made by as many phases of formative matter in progressive motion through the undifferentiated universal substance. Each wave symbolizes a principle as manifesting a degree of energy in matter.

Cold, warm, dry, and moist.

The spiral becomes the perfected atom.

These waves also symbolize the formative or elemental character of the atoms.

Nitrogen, oxygen, carbon, and hydrogen.

Hence hydrogen is the true atom and becomes the unit of atomic weights, for these primary elements cannot separate until they are merged into a common pabulum.

These elements control the consistency of matter in the formation of aggregations.

Vibratory, gaseous, solid, and fluid.

This reveals that the principles are merged into the hydrogen spiral, out of which is evolved the gross elements.

Thus the primary principles control temperature, the primary elements control consistency.

Cold	Warm	Dry and moist
Vibratory	Gaseous	Solid and fluid
Nitrogen	Oxygen	Carbon and hydrogen

The ecclesiasts subsequently made this the underlying basis of their Christian scheme by the following similitudes:

God	Christ	Man and woman
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This is the pristine beginning, before man had fallen from his state of purity. The pure, unadulterated carbon is the diamond, the hardest of all substances and the purest form of all solid matter.

"To whom as unto a living stone, disallowed indeed of men, but chosen of God and precious." (I Peter 4.)

"The stone which the builders refused is become the head stone of the corner." (Psalms 118:22.)

This refers to the carbon diamond, which falls from its pure state to its allotropic forms, silicon and silica, in the

chemical process of producing the atom and passing it on into the molecular or gaseous state to begin to construct bodies.

Next to oxygen, silicon is the most important element in material bodies.

This symbolizes the fall of Adam and is the reason why Adam signifies earth.

Adam is the son of God. (Luke 3:38.)

Christ is the son of man. (Matthew 8:20.)

Christ is also the son of God. (Matthew 8:29.)

Now we may understand why "God is all and in all." God symbolizes the atomic and vibratory state, and sacrifices his son that man might be. The diamond is sacrificed that the basic element, silicon, may be formed, to become the solid structure for all living matter.

By the purification of silicon and the reconstruction of the "precious stone" Christ is resurrected as a principle.

It must be noted that in the chemical process by which the true active atom is formed, as represented by the spiral, the nitrogen, oxygen, and carbon waves are merged into the spiral, hence "God is all in all" and is in hydrogen, which contains in a state of compensating balance the four primary principles.

The hydrogen spiral symbolizes moisture and water. It also is the beginning of mechanical respiration, having expansion and contraction in the same body. This is why all life comes out of moisture.

It is now not difficult to understand the differentiation of God, the Lord God, and Adam and Eve.

In the formative processes the separate waves, in a progressive state, signify God, Christ, "male and female" man. In the perfected union as represented by the spiral, they become: God, the Lord God, Adam and Eve.

"Except a man be born again he cannot see the kingdom of God." (John 3:3.)

This refers to the first man, male and female.

The kingdom of God refers to the living kingdoms on the face of the planet, vegetation and animals. This is gnostic.

"Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3:5.)

It is very clear that this is true, for the energy, as represented by oxygen and water, is absolutely necessary to produce living matter. This makes clear the personification of these elements.

Moreover, the chemical action quickly produces the basic elements for the execution of all this.

It is evident that the hydrogen spiral is composed of carbon and hydrogen united, with oxygen and nitrogen coiled about them as an atmosphere. This is a miniature world, and is the symbol of the composite God, making "God all and in all," for all subsequent matter is composed of these atoms. There can be no break nor regurgitation in these waves. This is the absolute evidence of premeditated evolution.

Oxygen 16 unites with carbon 12 to form silicon 28.

Nitrogen 14 unites with water 18 to form sulphur 32.

Oxygen 16, nitrogen 14, and hydrogen 1 unite to form phosphorus 31.

These are the primary, essential elements to produce living matter upon the planet.

It is in the formation of the atom we find the creation of male and female man. In this state they are inseparable negative and positive principles. "My father and I are one."

In the perfected molecule we find them united as one elemental entity. It is in the planetary trinity we find them physically differentiated, yet bound together in principles, as a living, breathing system.

It is in the creation of living vegetation and animal life that we find the manifestation of logical, premeditated evolution by reproduction, governed by these same identical waves.

What we have already revealed by deduction will now be reproduced in living matter, visible and understandable to all thinking, reasoning beings. The creative waves manifest in consecutive order in direct wave or consistency of mass.

This is the revelation.

With it we shall make the second revelation of the personification of nature by the ecclesiasts to establish a secret church control over mankind.

It is man we must follow, for he becomes the victim of this conspiracy.

In the planetary trinity we now have the four great principles:

Cold, warm, dry, and moist, differentiated into visible bodies that their functions may be identified and manifested.

The moon symbolizes the seat of God. God.

The sun symbolizes the seat of Christ. Christ.

The earth symbolizes productive mankind. Man.

The waters symbolize reproduction and increase. Woman.

"But I would have you know that the head of every man is Christ: and the head of the woman is man: and the head of Christ is God." (I Corinthians 11:3.)

It is not difficult to understand the hatred expressed by the ecclesiasts for the philosopher's serpent which reveals all this.

"The Lord God said unto the serpent:

"I will put enmity between thee and the woman and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." (Genesis 3:14-15.)

Now, we shall find that the serpent symbolizes wisdom and the first seed of woman is Cain, signifying vegetation. It is true, vegetation cannot be accredited with a wisdom greater than sufficient for its maintenance and the reproduction of its species. Nevertheless, this does not destroy its power of revelation, as we shall demonstrate. The vegetation, as the seed and product of Adam the earth and Eve the waters, becomes the first great manifestation, revealing the atomic waves in consecutive order and physically differentiated, revealing the separate function of each of the four primordial principles.

This is the reason why man was forbidden to partake of the tree of knowledge. Nature cannot be used as an agent of deception, however, and her revelations may not be suppressed.

The ecclesiasts, by the ruthless destruction of the gnostic wisdom, could conceal the atomic beginning, but found it necessary to use the philosopher's fruit-bearing tree to construct a genealogical tree back to the first cause, before it could establish its alleged divine origin. God manifests in the living products of the planet, and God is vibratory, hence the visible manipulation of his vibratory waves reveals his invisible form.

The Christian similitudes rise up as evidence against the ecclesiastical exploitation.

"God said let us make man in our image after our likeness."

This was the production of the Christian genealogical tree, which is the physical manifestation of the primary creative waves. If these were not named man they could not become a part of the genealogical line.



Potential atom.

Conservative
nitrogen.

Expansive
oxygen.

Stabilizing
carbon.

Equalizing
hydrogen.

The tree of life.



Seth, the per-
petuating seed.

Abel, the
conserving leaves.

Cain, the ex-
panding limbs.

Adam, the trunk

Eve, the root.

The tree of good and evil.

This genealogical tree symbolizes the evolution of life upon the planet.

Adam means the earth,	production.
Eve means life and the waters,	reproduction.
Cain means vegetation,	possession.
Abel means the atmosphere and breath,	respiration.
Seth means the animals,	compensation.
Where is man?	

At the identical point where he is due, man appears, not by special dispensation but by logical evolution.

“And to Seth, to him also was born a son; and he called his name Enos.” (Genesis 4:26.)

The meaning of Enos is mortal man, subject to fall and all kinds of evil.

Thus vegetation evolves out of the earth, animal life evolves out of vegetation, and man evolves out of the animal life. This is scientifically true, and all the alleged divine evidence in the world cannot change it.

Here are several interesting lessons. Adam means the productive earth, and by the ecclesiastical code symbolizes productive mankind. Eve means life, and reproduction of “the multitudes.” Cain means possession by original contact, and for his sins he is sent into exile, meaning the broadcasting of wild vegetation by nature. He is sent to the land of Nod, meaning vagabondage, because the wild vegetation cannot be controlled. Abel means breath, the atmosphere. The leaves of the tree symbolize the atmosphere. The tree breathes through its leaves.

Seth means compensation. This compensation is between the vegetation and the animals, and is a very real thing.

Vegetation inhales carbon dioxide and exhales oxygen.

The animals inhale nitrogen and oxygen and exhale carbon dioxide.

This is why Seth signifies compensation.

There is also a material compensation between the animals and the vegetation. The animal excrements go back to the

earth and become fertilizing elements for the vegetation, the seeds and fruits of which are returned to the animals for nourishing food.

This furnishes convincing evidence that man is not carnivorous, and should not partake of animal flesh as food. There is a specific reciprocity and exchange between vegetation and animals, and there is no such compensation between the lower animals and man. By making animal flesh his food, man interjects a middle element which doubles the labors of destructive assimilation. In fact he is eating the identical tissues which are formed in his own body by a vegetable diet, thereby acquiring but a remnant of the original energy. This is the significance of the eucharist, a remnant of cannibalism.

The word man is a thing to juggle with in the Bible, and the fact that in the journey through the wilderness the Israelites are fed upon manna, the name becomes of extraordinary interest. "What is it?" is no name for it; and to this day no knowledge concerning its nature has been found. In the Hebrew it means man, and technically man signifies animal, hence we assume that the feeding of the Israelites manna simply refers to the period when men went from the original vegetable diet to the eating of animal flesh.

Man is not carnivorous by nature. The carnivorous animals lap up their water, whereas herbivorous animals, including man, suck up liquids.

But, in the ecclesiastical similitudes this becomes of much greater significance. In another part of our work we have demonstrated the utter impossibility of producing the alleged quantity of the "manna" required to feed the Israelites—some 15,000,000 pounds daily—upon the surface of the territory over which this fanciful journey was made.

We shall deduce that this figuratively refers to the bargain between the ecclesiasts and the Jews whereby the latter were to take possession of Canaan, meaning merchandising, trading, commerce.

"When the Lord thy God hath cut off the nations, whose land thy God giveth thee." (Deuteronomy 19:1.)

When we treat of the fabulous journey of the equally fanciful Israelites, this will be interesting.

It is natural that the ecclesiasts should extend this system of personification on into its scheme. The name *ecclesia* signifies a ruling assembly, being derived from the name of the ancient Greek assemblies of Athens.

The first ten words in the Bible betray the underlying purpose of the ecclesiastic exploitation, "In the beginning God created the heaven and the earth." (Genesis 1:1.)

In the code,

Heaven means ecclesiastic government.

Earth means productive mankind.

Continuing the code,

Waters means the multitudes of people and ordinances.

Land means nations.

Sun, moon, and stars signify rulers of different powers in the church, the pope, bishops and priests.

The sun also means the civil government.

The moon means the church power.

Mountain means the church of Christ.

The garden of Eden means a place of pleasure and instruction.

Paradise means pleasure grounds; Eden means delight.

Day means a gospel period of fulfilling a system of evangelical propaganda.

Night means a period of affliction, adversity and ignorance—for which some human cause is responsible.

In other chapters we have elaborated on this study. But in order to convince the reader that our deductions are correct regarding an ecclesiastical purpose to establish a lasting religious government, we extend the genealogical tree from Enos to Noah to prove conclusively, step by step, the progress towards empire. It is through the seed of Seth that the line is extended,

which convinces us that the seed of Cain signified the vegetation which could not be put under control by men.

The genealogical line:

God, meaning the creative power.

Adam, meaning earth, symbolizes mankind.

Seth, meaning compensation, symbolizes the animals.

Enos, meaning mortal man, subject to fall.

Cainan, meaning possessor.

Mahalaleel, meaning praise.

Jared, meaning descent, empire, command.

Enoch, discipline.

Methuselah, old age, death.

Lamech, poverty.

Noah, rest.

Here is a well-defined conquest in code, marking off a distinct period in ecclesiastic enterprise.

Following chapters will yield even more startling results.

In our next chapter we shall repeat, more or less, what we have said in this, for it is most important to fix in the mind these similitudes.

Gnosticism embraced all the learning of all previous science, religion, and philosophy. The ecclesiasts proposed to establish a universal religious government based upon this gnostic wisdom. It required five hundred years to suppress gnosticism that it might claim this universal wisdom as having been divinely inspired in a line of fictitious prophets.

Noah, meaning rest, was five hundred years old when he was warned of the flood, which was an evangelical flood of missionaries to overwhelm the people.

It was the period of sowing, sin and ignorance were to be sown broadcast.

From 486 to 1495, the "dark ages," mankind was smothered in inspired ignorance and superstition. Neither priests nor princes were permitted to read or write, that they might not be tempted to teach others. For centuries thereafter all

education was controlled by the church, and permitted only to the chosen class.

There is every evidence that much of the symbolism of Genesis is taken from the Greek and Egyptian mythology.

In Romans 16:14 we find Paul sending his regards to Asyncritus, Phlegon, Hermos, and Patrobas.

This salutation bears some mysterious message.

Asyncritus is supposed to be a Christian at Rome. The name signifies incomparable, intimating praise for some great accomplishment. Phlegon meaning burning, a Christian at Rome. The name evidently is taken from Phlegethon, meaning the flaming—in Greek mythology a river of fire in the lower world.

But Phlegon is supposed to be one of the seventy disciples, and the Bishop of Marachon. Marah means bitter, rebellious.

Patrobas means paternal; one that pursues the steps of his father.

We find nothing more concerning him.

Hermos is the Greek Hermes and the Roman Mercury. Both signify messenger, and carry the Caduceus, which we demonstrate elsewhere as a gnostic chemical symbol.

Hermes in Greek mythology is the herald and messenger of the gods.

He is the protector of herdsmen, god of science, commerce, and invention, the patron of travelers and rogues.

He is the son of Zeus (Jupiter) and Maia.

In Roman mythology he is Mercury and bears the same emblem. Paul was called Mercurius at Lystria.

Lystria means dissolving. It is an unknown city of Lycaonia, meaning wolf-land. The other cities were Derbe, meaning sting, and Iconium, meaning image.

In sending out his disciples Christ said:

“Behold, I send you forth as sheep in the midst of wolves, be ye therefore as wise as serpents.” (Matthew 10:16.)

Hermes is the patron saint of wisdom and science. Chris-

tianity is the avowed enemy of science. The serpent is the symbol of wisdom. The Caduceus is a rod entwined by two serpents. The head of the rod is winged, the whole symbolizing the winged messenger of Sophia, wisdom.

"The wolf and the lamb shall feed together, dust shall be the serpent's meat." (Isaiah 65:25.) Dust symbolizes mourning. Christ is the lamb and the wolf is a ravenous enemy to man.

This is specifically aimed at the scientific knowledge of Hermes, and through the centuries has been drastically applied to all science and learning.

We find Paul in Lycaonia, wolf-land. Christianity is openly opposed to science. Israel is directed against Canaan, commerce. Israel smote Sihon, king of Heshbon, invention. Hermes was the god of all of these.

In Egyptian mythology Hermes becomes "Hermes the thrice greatest." Hermes Trismegistus, the Greek name of the Egyptian god Thoth. Frequent concealed reference to the Hermetic wisdom is found throughout the Bible.

One of the foundation axioms of Christianity is that superstition is an essential ruling power. This is an original Hermetic theory.

"By the fear of the unknown must the crowd be restrained." (Her. Tris.)

Christ says:

"Cast not your pearls before swine."

"Give not that which is holy unto dogs." (Mathew 7.6.)

"It is good for a man that he bear the yoke in his youth." (Lamentations 3:27.)

Suffering humanity has surely patiently borne these insults while being secretly deprived of the benefits of wisdom, science, thought, and invention, and surreptitiously spoiled of its established commerce, by an allegedly religious institution.

The theory involves the casting into ignorance of the lower classes, to be treated as sheep, swine, cattle and dogs. We fail to see that there is any choice, if human beings are

to be classed as beasts. A lamb in his place is no better than a swine in his. God placed them in the line of animal evolution. This casting down is symbolized by the casting out of Cain, meaning possession. Dispossession is the object. Cain symbolizes the prodigal son. At the close of the ages of ignorance, it is not difficult to resurrect Enoch, meaning disciplined, well regulated. This condition was the purpose of the debasement.

Enoch is the son of Cain and represents the return of the prodigal son under discipline and repentance.

It was the foundation purpose of ecclesiasticism to reconstruct humanity, and, during a long period of universal ignorance, cultivate a "fear of the unknown," which was to be humanized and personified in order to bring its form of coercive religion into more intimate contact with the ignorant, untutored, superstitious masses. It attempted to make it possible for the ignorant to visualize and feel its "fearful and terrible god." In the Apocrypha (II Esdras VI) Enoch is pictured as the dreadful Behemoth, the terrible hippopotamus.

This of necessity created a fictitious and impossible God to frighten the masses, while the priesthood reveled in the "transcendental magic" of ancient philosophers. While they held the face of humanity to the ground, they traversed the heights, soared among the stars, and feasted upon the "fat things" of the universal wisdom—confiscated from gnosticism.

Naturally, we find such a religion attempting to cater to all classes, having allegories and fairy tales and images for the childlike and simple minded; an exalted philosophy to beguile the men of mind; temptations and promises for the ecstatic and imaginative, and hope and consolation for the aged.

Not one single truth or scientific gain is found in either. To spellbind is the sole purpose, to hold under a strict discipline through "fear of the unknown." They did not cheat Hermes Trismegistus when they adopted his axiom, they only plagiarized his idea, as they plagiarized all their important doctrines from previous systems.

In this modern time, political power and control of legislation obviate all this infantile playfulness, stern authority and discipline rule.

The world should feel grave alarm at the present attitude of the church. As long as the unthinking masses are held in that state of hysterical fear which prevents their openly expressing their opinion, they suppress thought to crush out of their hearts the resentment which they cannot exercise. Long suppressed thought and reason blinds the vision of humanity. It is under the cloak of this condition that evil designs are secretly developed into practical systems.

History openly charges the Roman Catholic church with a grim determination to rule the world or ruin humanity. Her greatest power was political intrigue.

It gained, and for several centuries held, the temporal power in Europe. Immediately upon assuming the temporal power, it began a murderous crusade against all opposition, the horrors of the inquisition soaked the cloth in human blood, and this is the garment which crouches under the uplifted cross and demands, in righteous indignation, the respect of men.

Fair estimates place the human sacrifice at fifty millions, a large proportion being burned alive.

The open excuse was the extermination of the heretics, the protestants who revolted at the manifest evils of the so-called mother church. Heresy comes from *heres*, the sun, symbolizing light and intellect. They were fighting a return to education and reason.

Neither time nor conditions could crush out of the heart of that monster the desire for revenge engendered by the taking from it of temporal power. It had dreamed too soon of accomplished empire, and had begun to reap the unripe harvest and "burn the tares." Upon realizing that the world was not conquered, its anger and thirst for human life and blood knew no bounds. It called upon its fanatical hosts, and plundering, murdering mobs swept Europe.

Sufficient manhood had arisen in the sovereigns of Europe,

and the mailed fist fell heavily upon the usurpers. The temporal power was taken away from popes; infallibility of the Roman pontiffs was declared an adolescent dream, and its cowardly espionage system, Jesuitry, was shown the shortest way out of every leading nation in Europe. The church was compelled to take refuge in the "dens and rocks of the mountains" which it had reserved for the "kings, great men, and rich men of the earth." (Revelations 6:15.)

It had dreamed of the humiliating necessity for these great men of the earth to seek church safety in monkish hiding places and monasteries, when they raided humanity. Mountain means the church of Christ. Rock means a refuge. Dens mean monasteries.

If you were confronted by a wild beast which openly sought to devour you, and you had succeeded in fighting off its attacks and had driven it back into its lair in the unknown jungle, would you throw down your weapons and feel safe against renewed attacks, or would you seek to hunt the beast to the death for your future peace and safety?

Common sense says that you would seek to destroy the monster, but Europe was satisfied in driving it into the wilderness of the new world, there to feast and fatten off the new nations and new generations, while it cultivated the basic powers of secret political control.

Therefore, when we hear the cautious suggestions of a union between this identical power and the protestants, we wonder if mankind is truly sane.

Europe is paying a fearful penalty for her weakness, or her generosity, whichever you may name it, and America has warmed a viper in her bosom.

The time of vengeance is again at hand. Diplomacy has accomplished what brute force failed to accomplish.

"When the Lord Jesus shall be revealed from heaven with his mighty angels.

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."
(II Thesalonians 1:7-8.)

Lord means loafward, the dispenser of bread.

Heaven means ecclesiastical government.

Jesus is called Justus, meaning justice.

Justice, in the code, means desert, retribution.

Angels means hosts, and hosts means an army.

Fire means judgment.

Gospel means god-good spell-story, a good-story.

The danger plainly lies in the ulterior intrigue between the churches. Should all creeds unite, it will mean a new challenge to humanity. No matter what its form, Christianity is the unrelenting foe of human liberty and freedom of thought, speech, and self-government, therefore its determination to establish a kingdom.

Christianity has been the open enemy of science and universal learning from its beginning. It suppressed the early philosophical schools, forbade all learning to the masses, persecuted those who sought to teach others, prohibited scientific research, and burned at the stake the most brilliant men who dared reveal scientific truths.

One of the most sinister developments in church history is the recent announcement by church authorities that a powerful organization is formed, consisting of clergymen, financial kings, professional men, and soldiers, to formulate a plan whereby Christianity and science may be harmonized.

What invisible power is hypnotizing the people in a manner to permit such a ghoulish procedure as either of these proposals, the unifying of the churches and the harmonizing of Christianity and science?

It is like binding the dead to the living.

"That he may be Lord over both the dead and the living."

The plain truth is revealed too late; the churches have coddled the professional, non-producing classes, and blended interests with them. It is the modern syndicate idea by which great monopolies are formed. Christianity has been commercialized, and monopoly is in political power. Its towering edifices reveal its great wealth in every city of the land.

PART IV

LAYING THE Gnostic FOUNDATION

THE EARTHY PERIOD, FROM ADAM TO NOAH

(“The Lord God formed man of the dust of the ground.”)

Genesis is the foundation of Christianity, and Genesis is disguised gnostic philosophy.

Every human system has its beginning, and, at least, a theoretical ending, the latter revealing the final purpose.

Therefore we may conclude that the end is premeditated.

“In the beginning God created the heaven and the earth.”
(Genesis 1:1.)

By the secret ecclesiastic code we interpret this to mean the opposite to that which it expresses on its face. Heaven means ecclesiastical government. Earth means productive humanity.

This method of concealment is the church veil to conceal its so-called mysteries from the ignorant, unthinking masses which it manipulates to its ends and purposes.

This mystery is concealed, gnostic wisdom, the scientific learning and knowledge which it appropriated from the gnostics, this requiring five hundred years.

This is why Christianity opposes science. It desires to monopolize it, in order that it may pose as the source of all wisdom.

By the first ten words in the Bible we know that the underlying purpose is sovereignty. Necessarily this implies something to govern. We figuratively use the word kingdom as applying to vegetation and animals, but the true application of sovereignty is to human beings, therefore we must view this ecclesiastical sovereignty as applying to men.

All the Bible dictionaries give to the name Adam the meaning earth or earthy.

All leading authorities agree that Adam symbolizes productive mankind in this opening sentence of the Bible.

This makes perfectly plain why Christianity preaches a kingdom as the ending.

Sovereign authority is the beginning, and a priestly king is the contemplated ending.

The Christian personified Christ is to be "Lord of lords" and "King of kings." (Revelations 19:16.)

This Christ is a priest, (Hebrews 4:14, 5:6.) "Christ is the head of the church."

Moreover, it is to be a kingdom of priests.

"And hath made us kings and priests unto God and his father: to him be glory and dominion for ever and ever. Amen." (Revelations 1:6.)

We have said that Christianity is concealed sun-worship. This word Amen signifies the sungod Amen, worshipped by the Egyptians at Thebes.

This is further corroborated by the adoption of the word *ecclesia* by the church. It is derived from the Greek, signifying a legislative assembly at Athens.

Thus the basic title of this institution is appropriated from civil sources and contemplates sovereignty. The last important words in the Bible continue the theme:

"I am alpha and omega, the beginning and the end, the first and the last." (Revelations 22:13.)

"This is said by him who sits upon the throne." (Revelations 21:5-6.)

The beginning means government, and the ending means government.

If there remains any doubt about this conclusion, it is quickly removed by Revelations, which defines this ending.

"The kingdoms of this world are become the kingdoms of our Lord." (Revelations 11:15.)

The ancient significance of the word Lord was the master who controlled and dispensed the bread; the meaning of Lord being loafward.

There can be no doubt regarding who this sovereign shall be.

"In the beginning was the word, and the word was with God, and the word was God." (John 1:1.)

"Christ is the word, Lord of lords and King of kings." (Revelations 17:14.) "Christ is the head of the church." (Col. 1:18.)

The word is authority, the law. "Christ in power is the end of the law." (Rom. 10:4.)

"The kingdom of God comes with power." (Mark 9:1.)

Is this not plain enough?

Then we shall make it even more convincing that this scheme was originally intended to destroy established governments.

"And in the days of these kings shall the God of heaven (heaven means ecclesiastic government) set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms." (Daniel 2:44.)

Let the reader attempt to find any other kingdoms than those of peoples on earth to which this could refer. It means the established nations and governments of this world. History only too plainly tells the bloody story of the papal struggles for temporal power. The present political position of the churches tells only too plainly that that struggle is not ended. Subtlety, and cunning intrigue, have taken the place of the former militant attitude. Political intrigue is as deadly a weapon today as was the inquisitional fire and sword.

But we are not finished with the Bible evidence.

"Then cometh the end, when he shall have put down all rule and all authority and power." (I Corinthians 15:24.)

Does not common sense say this cannot refer to anything else but the civil rule, power, and authority? The only other

authority is the alleged divine, church authority. Would they attempt to suppress their own authority?

This end is to be profitable.

"The harvest is the end of the world, and the reapers are the angels." (Matthew 13:39.)

The harvest signifies the reward of toil in producing it.

Angels signify messengers, priests, ministers. Therefore the clergy will reap the harvest.

"And hath made us kings and priests." (Revelations 1:6.)

Back in Exodus we find the promise of this reward for loyalty and obedience.

"Therefore, if ye will obey my voice and keep my covenants, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine.

"And ye shall be unto me a kingdom of priests and an holy nation." (Exodus 19:5-6.)

This was the promise made to the priesthood by the high-priest who posed as the Lord God. By the exile of Cain the Lord God usurped possession of the earth as revived in Cainan.

Let us now return to the beginning and see what is the foundation for this.

If the story of the old testament is true, then the Christian pope is weaker than the high priest of ancient times. If it is not true, what then?

"God said, 'let us make man in our image, after our likeness: and let them have dominion.'

"So God created man in his own image, in the image of God created He him: male and female created He them." (Genesis 1:26-27.)

Therefore God is male and female. When we view man we view God.

This is not Adam; this is the man to take dominion, the Lord God.

"The Lord God formed a man of the dust of the ground." (Genesis 2:7.)

This is the earthy Adam, symbolizing productive humanity, over whom the first man is to lord it. Adam was not given dominion.

The first male and female men symbolize controlling government and the church. Authority is the real god of this scheme.

The second man symbolizes the masses of people, who produce, and support both government and church.

"And the Lord God caused a deep sleep to fall upon Adam, and he took one of his ribs.

"And the rib which the Lord God had taken from man, made he a woman, and brought her to the man." (Genesis 2:21-22.)

"And Adam called his wife Eve; because she was the mother of all living." (Genesis 3:20.)

Let us analyze this; it is full of the most interesting mysteries.

The male and female man is a dual being. Adam and woman are entirely different characters.

Woman means wife-man.

Adam had no wife until Eve was made.

The first female man was not made of a rib, the woman was, and was separated from Adam, yet she clung to him through desire, attraction. *Evi* means desire.

God did not make a woman of the rib taken from Adam; He "made the rib a woman." Therefore we are confronted by a remarkable consequence. If one rib of Adam had an independent soul, every one of the more than two hundred bones in his body must have had independent souls. The only alternative is that the woman was not given a soul, and we are nowhere told that she was, excepting in the wives of Noah and his sons.

The church is the known enemy of womanly independence, and equality with man, and this is especially made clear in the new testament.

“Suffer not a woman to teach, nor usurp authority over man, but to be in silence.” (Timothy 2:12.)

In this connection it is important to establish the status of woman.

“Adam was not deceived, but the woman being deceived was in the transgression.” (I Timothy 2:14.) Deceive means to trick, cheat, beguile, mislead, betray, ensnare, entrap.

Here is a fine specimen of divine probity.

But there is a well defined purpose in all such duplicity. Superstitious fear, refined to the degree of coercion, is a common ecclesiastical agent.

It is of the utmost importance that we analyze the Christian god and Christ to ascertain if treachery lurks in this scheme. If we find these merely figurative characters in a romantic story, the conduct of the church through all the Christian centuries has been false-pretense.

From the very beginning, it was essential that the old generations should be put out of the way and the new generations be put under control, therefore posterity was to vindicate the enterprise.

The Israelitish exploitation is a fictitious history to be used as a background and source of testimony and precedent to the proposed ecclesiastical enterprise to culminate in the practical Christian dispensation and rule over the world.

Joseph is the first step to insure the increase. Joseph means increase.

Joseph says to his brethren:

“God sent me before you to preserve you a posterity in the earth.” (Genesis 45:7.)

This Joseph was to save humanity from Egypt, meaning oppression and affliction.

This is a direct accusation against civil governments and worldly rulers. It declares that the fate of humanity under civil rulers is to be oppression, affliction, darkness, and ignorance, Egypt benign merely the key word.

Joseph, increase, naturally cannot be the father of Christ, coupled with the Christian dispensation.

Mary is derived from *mer*, meaning the sea. Mary means rebellion.

Joseph, increase, again becomes the key to the situation, without being his own father. Therefore the "immaculate conception" doctrine.

Mary, the holy see, unites with increase of population, to raise up an "immaculate" people. The new generation is to be the Christ, which is to: "Set up a kingdom on earth." (Daniel 2:44.)

"The kingdoms of this earth are become the kingdoms of our Lord." (Revelations 11:15.)

"Then cometh the end when he shall have delivered up the kingdom to God." (I Corinthians 15:24.)

This Christian increase is to "save mankind from sin," which proposition again charges civil governments with inability to raise up sinless nations.

Let us return again to woman, so essential to the Catholic enterprise.

Here is the concealed threat to coerce women. First, she is declared to be in the "transgression" although admittedly the victim of priestly deceit, trickery, and betrayal. Because of the alleged transgression she is in line to fall with Adam. But she is given a chance to escape.

"Notwithstanding the (transgression) she shall be saved in child-bearing. If they (her children) continue in the faith." (I Timothy 2:15.)

This is an ugly thing.

Blackmail means hush-money extorted under threat of exposure or denunciation.

Coercion means the power to compel by force or fear.

There is no difference in the moral aspect.

Is this plain enough? We think so.

We are thus diverging from the major theme to make it clear that the whole Christian scheme is very human. The

idea of a great god of nature mixing in with these petty and contemptible intrigues is so abhorrent to decent, self-respecting minds we are glad to make as brief reference to them as possible. But much more offensive things will appear elsewhere in this book.

There are two reasons why the Catholics do not permit the Bible to be read in the public schools. One is because of its indecency, and the other is the fear that the younger generation will learn the ugly truth.

Let us now return to our theme.

"Adam called his wife's name Eve, because she was the mother of all living." (Genesis 3:20.)

On the third day God made the vegetation. (Genesis 1:13.)

On the fifth day God made the animals of the sea and air. He then made the beasts, cattle, and creeping things of the earth.

After these, he made male and female man. Not one word in this chapter mentions Adam or Eve.

Will some wise Christian philosopher explain how Eve became the mother of living generations born ages, perhaps, before she herself was created?

We shall soon explain the gnostic origin of this story. This whole Adam story is concealed gnosticism.

Eve means life which originates in the waters.

Evi means desire, which influences generation.

Adam means earth and symbolizes the productive earth. "Woman is of the man." "The woman was created for the man." We will soon show the gnostic reason for this. (I Corinthians 11:8-9.)

"The Lord God said unto the woman: thy desire shall be to thy husband, and he shall rule over thee." (Genesis 3:16.)

Now, there is no evidence that the earth does rule over the sea.

It is not quite clear whether Adam spake the following or that the author of Genesis merely made a side remark.

"Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh." (Genesis 2:24.)

This reverses the rule, making the sun the father, the moon the mother, and the earth and sea Adam and his wife.

We will clear this up a little further along; it is a gnostic lesson.

It was absolutely essential for the ecclesiastic exploitation that a fake genealogical line be worked out, back to the first cause, in order to establish contact with "divine authority." Nevertheless, we have this extraordinary advice from the new testament:

"Neither give heed to fables and endless genealogies." (I Timothy 1:4.)

"Adam knew Eve his wife; and she conceived and bore Cain."

"And she again bore his brother Abel." (Genesis 4:1-2.)

Now, it was not necessary to go into connubial details to say that Eve bore two sons. It would also be inconsistent to believe that she could have given birth to children without conception. However, this is trivial. Cain and Abel are the offspring of Adam the earth and Eve the waters.

"And Adam knew his wife again; and she bore a son, and called his name Seth: for God, said she, hath appointed me another seed instead of Abel whom Cain slew." (Genesis 4:25.)

"And to Seth there was born a son; he called his name Enos; then began men to call upon the name of the Lord." (Genesis 4:26.)

That is to say, men come under the yoke of a master, the previous characters referring to elements which could not be put under control, vegetation, atmosphere, and wild beasts.

This is the very heart of Christianity, and we are going to reveal that it is a pretty gnostic lesson teaching evolution. It was essential to personify the earth, vegetation, and animals to perfect a line, and this reveals an evolution.

In other parts of our work we have elaborated the gnostic

philosophy as the basis for the Christian religion. We illustrate the creative processes which are especially susceptible to diagrams.

Inasmuch as Genesis is based upon the gnostic philosophy, it is necessary to reveal the underlying meaning of what we have written concerning Adam and his progeny.

The gnostic theory, as we interpret it, sets forth:

1. From the universal potential pabulum, of which the electron is the creative unit, atoms are born.
2. From the atomic pabulum, molecules are born.
3. From the molecular pabulum, worlds are born.
4. Worlds evolve the living kingdoms, vegetation and animal life.

In this procession the atom is the first matter, and in its manifestation it is differentiated into four formative parts bound together by a series of waves which follow a consecutive continuity to reveal four primary principles which govern and control the evolution of matter.

We name this power *the rule of four*. No system can be perfected without manifesting the power of this law.

The ancient philosophers symbolized this series of waves, which execute the convolutions of matter in motion by the serpent, because this is the only living creature which can execute these waves in their consecutive order.

The serpent reveals the secrets of gnosticism by manifesting the invisible knowledge forbidden by the ecclesiasts. Hence we find, early in the beginning of Genesis, that man is to abstain from delving into the secrets of nature. He is told a falsehood to prevent his partaking of the secret knowledge, being threatened with death for disobedience.

It was the gnostic wisdom, which comes to every man with a normal mind, that exposed this duplicity.

"The serpent said unto the woman, 'ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods.'" (Genesis 3:4-5.)

This is why the serpent is reviled throughout the Bible. It exposed the "pious lie," and that learned men were posing as gods.

This story of the fall of Adam was to justify the differentiation between the masses and the priesthood, and the casting of humanity into poverty and ignorance.

"Now the serpent was more subtle than any beast of the field which the Lord God had made." (Genesis 3:1.)

The serpent spoke advisedly, for the man did partake of knowledge with this confession on the part of the self-styled gods, "Behold the man is become as one of us." (Genesis 3:22.)

There are two important revelations in this. The Lord God made the beasts of the fields, but he did not make the serpent. In verse 1 of chapter 3, there is ample to justify a belief in a knowledge of the use of the serpent to symbolize the creative waves, hence his "subtlety."

The more important thing, however, is the unguarded admission that there is a plurality of gods, suggesting an organized priesthood calling themselves gods.

In the original translations of Genesis, a bold attempt to remedy this is made. In about thirty instances the plural "gods" is translated in the singular "god."

This brazen deceit is something to keep in mind. Did God or men do this deceitful act?

How does it occur that the Lord God did not make the serpent? Because these waves symbolized by the serpent antedate the making of the "heaven and the earth," representing the very origin of matter itself.

Of necessity the ecclesiastical schemers had to begin with the alleged creation of the earth, because to go back of that period would have made them creative gods having original authority, therefore a genealogy would not have been necessary to establish authority upon earth. To make gods of men would be to make a multitude of gods, all amenable to birth and death, whereas the Christian God is eternal and everlasting.

This all becomes amazingly simple by the gnostic interpretation.

The creative waves which reveal the four primary principles: The four active waves are born out of the orbital ring.



Potential electron,	Kinetic energy,	Waning force,	Exhaustion,	Recupera- tion
Principles—	Cold,	Warm,	Dry,	Moist
Formative—	Vibratory,	Gaseous,	Solid,	Fluid
Elemental—	Nitrogen,	Oxygen,	Carbon,	Hydrogen
Physical—	Flesh,	Muscle,	Bone,	Marrow
Symbolic—	God,	Christ,	Man,	Woman

This is the gnostic-Christian story in a nut-shell, and this is why the serpent is in bad repute with the ecclesiasts.

These are the only lines that can be made by nature or man.

They cannot regurgitate back through each other, because of their differing convolutions, and the reason is plain; a body cannot be at one and the same time cold and warm, dry and moist, or solid and fluid; hence this is manifested law. We call it *the rule of four*. It will be found physically revealed in consecutive continuity, either in specific waves, masses, or consistency, in every system in manifested nature.

The spiral is the perfected atom, having expansion and contraction in the same body. This is the origin of mechanical respiration.

Life is respiratory, and it begins in the atom.

It is significant that the spiral symbolizes moisture, for it is where the living matter begins reproduction by a reactive process.

Chemistry, astronomy, and physiology begin to construct their systems, as the basic sciences, manifested by evolution.

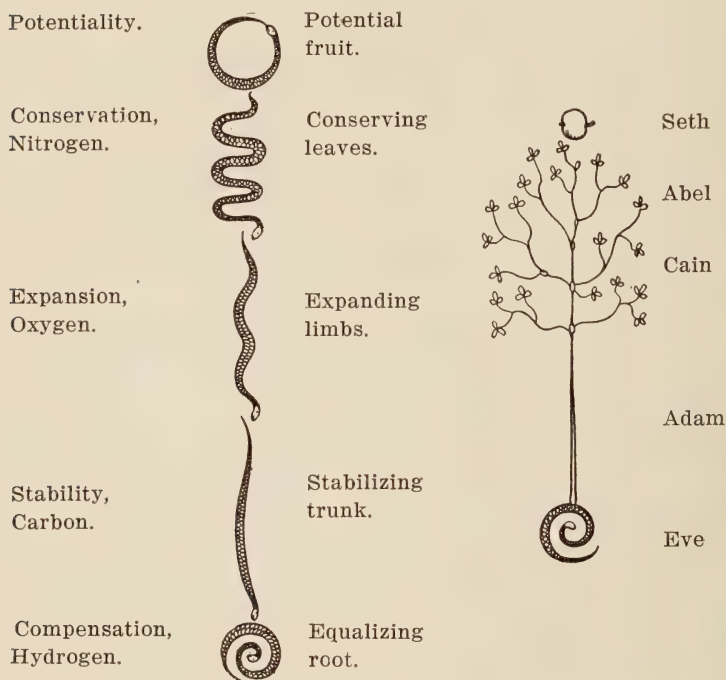
We have now cleared the way to illustrate the adaptation of this gnostic theory to the Christian scheme, in order to construct a genealogical line back to the first cause. While it is

childish in its simplicity, nevertheless the underlying philosophy is substantial and educational.

The gnostic science is one thing, and its misuse quite another.

The Adamic genealogical tree.

Genesis gives Eve credit for producing three systems: Cain, vegetation; Abel, the atmosphere; and Seth, animal life.



The tree of life.

The tree of good and evil.

The tree symbolizes these characters as the genealogical line.

This tree is as eloquent of controlled evolution as the serpent whose example it follows.

Eve is the source of moisture which is essential to the life of the tree. In reproduction she is symbolized by the root, the equalizing, balancing power.

Adam is the stable earth, supplying the elements for supporting the physical structure. He is symbolized by the solid trunk of the tree.

Cain is the expanding vegetation, the first offspring of Adam and Eve, the earth and moisture. It is symbolized by the expanding limbs. Cain precedes Abel, therefore the vegetation does not breathe the same atmosphere as that respired by the animals.

Abel is the atmosphere or breath of respiring animals. He is symbolized by the conserving leaves through which vegetable respiration occurs. The breath abandons the body in death, so do the leaves abandon the tree when the season of physical exhaustion comes. Its revival in the spring suggests the bodily resurrection.

"The voice of thy brother's blood crieth unto me from the ground." (Genesis 4-10.)

Here is a peculiar thing.

Blood, blow, and blossom are all derived from the same root.

The blossom or flower of a plant contains the essential organs of production.

In its fructifying state the tree is in blossom. When the season of ripening arrives, the fruit deserts the tree, falling to the earth to reproduce the species. The leaves fall to the earth to be decomposed to form a new breath for the tree in the nature of carbon dioxide. The life of the blood is the oxygen derived from the atmosphere.

We feel that this is quite sufficient to identify Abel as the leaves, symbolizing the breath or atmosphere.

We may now adjust these to our four primary elements; that is, each of these fanciful characters represents the physical manifestation of a primary element, and, combined, they symbolize or picture the unfoldment of organic life upon the planet. It is a reactive process, life beginning in moisture.

Eve	Hydrogen	1
Adam	Carbon	12
Cain	Oxygen	16
Abel	Nitrogen	14
		—
Atomic value		43

What is this?

It is the well known formula of living protoplasm, $\text{NOCH} = 43$. Both the vegetable and animal cells begin in the same protoplasmic clot.

Later we shall find that by the addition of sulphur the proteins are formed, NOCHS , and they are essential to every living tissue.

We are satisfied with the following formula:

Adam personifies the earth.

Eve personifies the waters and life.

Cain personifies the vegetation.

Abel personifies the atmosphere.

Seth personifies the animal life.

The code meanings of these names bear this out. This is the secret ecclesiastic plan of commerce.

Adam means earth,	production.
Eve means life,	distribution.
Cain means possession,	control.
Abel means breath,	exchange.
Seth means compensation,	profit.

Earth and moisture produce the living vegetation and animal life. Vegetation having possession by direct attachment, and the animals by compensation. Cain becomes a vagabond, so does wild vegetation. Abel means breath, so do the decomposing leaves yield up carbon dioxide as the breath of vegetation.

Vegetation inhales carbon dioxide and exhales oxygen, as the animal breath.

Animals inhale oxygen and exhale carbon dioxide, which is inhaled by vegetation.

This is the compensation between vegetation and animals, due to mechanical respiration. The atmosphere itself is a mechanical mixture and not a chemical compound.

But respiration, also, is a compensating process, inspiration and expiration.

If this ended here, it would be merely a fanciful personification of natural things; but the very next step proves it is the process for squeezing out of nature a plausible genealogical record, necessitating the violation of natural laws and the creation of man as a special dispensation, hence the antagonism of Christianity towards evolution.

"And to Seth also there was born a son, and he called his name Enos." (Genesis 4:26.)

Now, reader, are you skeptical regarding the foregoing? Then this will remove your doubts, for right at this spot man is essential to this scheme.

Enos means mortal man, subject to fall and all kinds of evil.

Here is a clear-cut evolution, interrupted by a special dispensation, which logic and science dispute.

Out of chaos the world was born.

Out of the earth vegetation was born.

Vegetation blended into animal life.

Animal life evolved into the super-animal, man, converted into a special dispensation, wholly contrary to natural laws.

This is the system that was constructed by ecclesiasticism, with the fabulous fall of man premeditated, in order to fill the world with evil as a reason for establishing an equally fabulous saving institution.

This is only the beginning.

Cain, the uncontrollable, wild vegetation, went into the land of Nod.

Nod means vagabondage.

Was this land already in existence, or did it take this appropriate name after Cain became a vagabond? It simply

signifies the wide distribution of vegetation over the face of the earth, by the elements.

Let us again name the genealogical line.

We shall first follow the line of Cain.

Cain, possession, begat Enoch, discipline.

Enoch, discipline, begat Irad, descent of Empire.

Irad, Empire, begat Mehujael, god proclaimed.

Mehujael, elimination, begat Methusael, death.

Methusael, death, begets Lamech, poverty.

Before this ends we shall see some remarkable developments. Humanity at large is meant by this line. Civil rulers are called beasts.

Lamech signifies a state or condition to which humanity is reduced to establish control, which will be revived in the priestly line in Cainan.

Having brought the masses down to a lowly state of poverty, organization begins.

Lamech, poverty, took two wives, Adah, meaning an assembly, and Zillah, meaning a shadow.

Assembly means congregation.

Shadow means darkness, mystery, ghost, spirit.

Adah, the congregation, begat Jabal, production.

He dwelt in tents and produced cattle.

Tent means covering. The first covering of the church was the tabernacle, meaning tent or covering. The second concealing covering of the church was mystery.

The congregation was herded like cattle. The significance here is the irresponsible rabble.

The brother of Jabal was Jubal, father of all who handle the harp and organ.

Jabal is an abbreviated form of Jah + baal. Jah = Jehovah, and Baal = Lord. Jehovah is king. Secretly Jehovah refers to ancient sex-worship, hence the use of the word was forbidden by the Jews, the word Lord being substituted.

This means that a self-sustaining organization must be

the goal of the church. A great mystery is supposed to be concealed in this word Jehovah.

Jehovah means self-sustaining, self-existent, self-exaltation.

The significance of Jubal as a musician simply implies the necessity for music in the churches to entice the congregation.

Zellah bare Tubal-cain, an instructor in brass and iron.

The sister of Tubal-cain was Naamah, meaning beautiful, pleasing.

This is all a premeditated policy of the church, covering important emergencies.

Jubal introduces music to console and soothe.

Tubal signifies tumult to excite and confuse.

Cain means possession, signifying control.

The genealogical line is not continued from this, a special descent coming out of Seth, producing the ancestral line of Christ. (Luke 3.)

Seth begat Enos, meaning mortal man.

In another chapter we reveal the astounding fact that a clean-cut revolution is contemplated in the introduction of the Christ idea.

Mary, the alleged mother of the alleged Christ, signifies rebellion.

One of the first utterances of Christ to his disciples was:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword." (Matthew 10:34.)

This is something to think about.

Enos is the first father of fallen man. He begets Cainan, possessor, also one who laments. Lament means to grieve, mourn, regret, bewail, deplore, bemoan, all profitable agents of the church.

This is the very first foundation stone of the church. Let us repeat an important piece of philosophy right here:

It is a law in nature for a system to cultivate that upon which it feeds.

If the whole meaning of Cainan was eliminated from this genealogy the church could not live.

It is human nature to seek solace for sorrow. All animal kinds seek sympathy for pain of mind or body, for which they give thanks and praise. Therefore, it is natural that the offspring of Cainan should be Mahalalleel, meaning he that praises God.

Some appreciation of the efficacious nature of this doctrine is seen in the following:

"And fear came upon every soul.

"And all that believed were together, and had all things in common.

"And sold their possessions and goods, and parted them to all men, as every man had need.

"And they praised God." (Acts 2.)

Is there any significance in this communistic suggestion? No such thing actually occurred. This is a clean-cut, hypnotic suggestion, and is plainly revolutionary and contrary to civilized theories regarding the national life.

Mahalalleel begat Jared.

Jared means descent, he who commands, an hereditary ruler, hereditary empire.

It is natural that he should beget Enoch, meaning discipline.

Under the lineage of Cain, Enoch begat Irad, meaning Empire, but under the line of Enos, Enoch begets Methuselah, meaning death, presumably because of old age, for he is the oldest Antediluvian and the grandfather of Noah, meaning rest, repose. The grave is the last resting place of the body.

Methusaleh begat Lamech, meaning poor, made low, struck.

Lamech begat Noah, meaning rest, repose, consolation.

It is well to note that in the fourth chapter of Genesis, Cain, possession, is the father of Enoch, discipline, a logical continuity. "Possession is nine points in law."

In the fifth chapter, Jared, descent, empire, who commands, is the father of Enoch, discipline.

It is now very plain why death and poverty become essential elements in the establishing of discipline and control. Old age, poverty, and death do not struggle against oppression or discipline.

This is why the doctrine exists that poverty and ignorance are essential to control over humanity, a doctrine introduced and secretly advocated by ecclesiasticism since Christianity first seized control of government.

Who has the assurance to declare that this consecutive continuity of double meaning words and names is merely coincidental? It must have a sinister meaning and purpose, intentionally concealed from the masses of people, but known to the secret, inner brotherhood.

Why this concealment?

This is but a simple beginning compared with later revelations. The whole Bible is a masterpiece of concealment and is subject to similar interpretation. Parts of it conceal absolute duplicity, strongly suggestive of the wilfull and premeditated betrayal of ignorant and trusting humanity, and always suggesting authority.

The Christian dispensation of the new testament is hidden in rehearsal in the old testament, which is merely a fabulous and fictitious background for the Christian exploitation.

"There is nothing covered that shall not be revealed, and hid that shall not be known." (Matthew 10:26).

This is the promise made to the disciples and confesses there are things concealed and hidden. Why?

We are writing this book for the "multitudes which are without," for no promise of revelation of these secrets is made to them. Yet they are the victims. Why shouldn't they know what is being secretly planned?

"And the disciples came and said unto him (Christ), why speakest thou unto them (the multitudes) in parables?

"He answered and said unto them, 'because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

“‘Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.’” (Matthew 13.)

For what purpose is this concealment?

We are told in succeeding verses, in the same chapter, that it is to fulfill the prophecy of Esaias,

Thus a Christ sent to save the ignorant masses, sacrifices them in order to vindicate an alleged prophecy which declares these things must not be understood “lest they should be converted.”

Who is this Esaias? He is Isaiah in disguise, meaning the *salvation of the Lord*. In the new testament he becomes Esaias, the *salvation of John*, because active prophecy could not pass over from the old to the new dispensation.

It is thus revealed why the multitudes must be sacrificed to prophecy. This alleged prophecy is not only the salvation of the Lord and of John, but is the whole background of Christianity. Enforced fulfillment is found throughout the new testament, in the form of rank deceit. Not one single alleged prophecy in the Bible has been naturally fulfilled.

The all-wise priesthood attempted to anticipate the future events of expanding humanity, believing they could force fulfillment of their defective guessing.

We can draw but one conclusion regarding this period from Adam to Noah. It is a period of preparation in which essential genealogical lines are established and their characters adjusted to a code of personification or theoretical significance, before the construction of a fabulous people as characters in a play rehearsal of the projected scheme. It is the earthy foundation.

We will vindicate this conclusion in no uncertain manner.

It required five hundred years to eliminate gnosticism and adjust its philosophy to the fanciful ecclesiastic scheme, and then followed a period of rest and preparation for one hundred years. Noah, symbolizing this period, was five hundred years

old when he was warned of the flood, and he was six hundred years of age when it came. This identifies the period when gnosticism was suppressed. The flood was a deluge of propaganda broadcasted over the world through missionaries. The alleged ark was the treasure chest to be filled for this elaborate campaign. The three sons of Noah saved for this campaign were:

Shem, name and fame.

Japheth, persuasion, enlargement.

Ham, hot, enthusiasm, fervor, zeal.

These select powers are subject to unlimited extension, the functions of these three imaginary characters being extended by alleged offspring, to relieve the parent stem of responsibility. This is the ecclesiastic policy, cowardly beyond expression. The church never admits direct responsibility for anything; "God, the high priest, and the law, can do no wrong."

We shall now take up each of these sons of Noah and determine just what he and his spawn are expected to do.

Do not lose sight of the important fact that from the parent stem, branches spring to cover especial functions in a projected enterprise. The limbs bear fruit, not the trunk.

Here ends the earthy or solid period, the fluid or water period beginning with Noah.

PART V

THE THEORY: SHEM—THE HEAD OF THE CHURCH

THE WATER PERIOD I—NOAH TO ABRAHAM

(Rest and recuperation, or death and dissolution, follow exhaustion.)

The Christian idea would have us believe that God, having created the heaven, the earth, the sun, moon, and stars, the vegetation and animals, concluded to take a rest from this his earthy task.

It was essential to account for these things which had been in existence ages and ages previous to Christianity. They had to be disposed of before a new and godlike race could be raised up. It was a humiliating confession for a god to make, that his work was a total failure, the evidence that he is human.

“And it repented the Lord that he had made man on the earth, and it grieved him at his heart.” (Genesis 6:6.)

“For the imagination of man’s heart is evil from his youth.” (Genesis 8:21.)

John tells us:

“God is a spirit.” (John 4:24.)

What kind of foolishness is this? One part of the Bible tells us that God is a being with animal organs, and another part says He is “a spirit, and must be worshipped as a spirit.”

Nevertheless, this is to account for the disappearance of all the millions of people previous to Noah. That is, eight generations of the Adamites were destroyed that Noah, the ninth from Adam, might take possession of the world in the name of God, who was to start out anew to repeople the earth with the very identical seed with which he had first begun. But one per-

fect seed out of all his generations could he find, Noah. Is this an omnipotent God?

God created Adam "in his own image and likeness."
"Male and female created he them."

"And he called their name Adam." (Genesis 5:2.)

This is an attempt to create the impression that "God" and the "Lord God" are one and the same. Nevertheless, to destroy the image of God, which necessarily is his shadow, God himself must be destroyed.

In the first chapter of Genesis God "created man."

In the second chapter of Genesis the Lord God "formed man out of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." This puts God previous to planetary productions, but it reveals that they did not know that respiration began in the atom.

Therefore, if we give God credit for this, God becomes another thing, other than spirit, for they differentiate between spirit soul and body.

If man is "in the image and likeness of God," he is either all that God is or he is an imitation.

"I pray God your whole spirit and soul and body may be preserved." (I Thessalonians 5:23.)

If God has a heart, and experiences pain, he is physical. That is exactly what we claim he is, a human being posing as an almighty God, nevertheless subject to all the characteristics of ordinary men.

Before we proceed to examine Noah, we must call attention to another interesting thing. When God created man, "in the likeness of God created He him."

Is this a single being?

"Male and female created he them."

Is this two persons, or one person with a dual personality?

"And called their name Adam."

From this are we to assume that the likeness of God is singular, dual, or plural; one person or two persons?

The evidence that this is two individuals is in the fact of

their bearing children; consequently God, in whose likeness they are made, must be male and female.

We clear this up when we examine the planetary similitudes.

The period of rest and repose symbolized by Noah is but the beginning of the elaboration of the ecclesiastic theory.

As No-Amen signifies the place of the sungod Amen, No-ah becomes the place of Jehovah. Ahava means water, generations. Ava means ruin. Water means multitudes of people.

With a foreknowledge that this is figurative, we may at once begin to look for concealed pitfalls.

Noah means rest, repose, consolation, tranquility.

Rest means cessation from labor.

Repose means quiet, peace, sleep.

Consolation means solace, comfort.

Tranquility means peaceful, quiet.

Thus Noah signifies a period of recuperation following a strenuous period of activity, and it is a curious fact that the spiral signifies moisture and recuperation.

Apparently this labor was the preparation for the "destruction of every living thing" by forty days and nights of rain, causing the deluge of waters. Note the separation of day from night; this is significant. (Genesis 7:12.)

Water means a multitude of people.

Rain means doctrines.

Day means a gospel period; night means affliction and oppression.

Therefore we assume this was an evangelical campaign to overwhelm the people, for it was only to destroy the living creatures of the earth; those of the sea must have been exempted. Why?

It is of importance that each creative day begins with the evening.

We call especial attention to the gnostic character of this period. It is the period of moisture following the straight

line of exhaustion. Moisture means reproduction; therefore this period of recuperation meant the repair of waste and the restoration of energy in a system, a reconstructive period.

That it had reference to the exhaustion of old age, or fear, seems apparent, for Ararat means the curse of trembling, perhaps the palsy of old age, or the old system.

No means a stirring up, forbidding, a place.

This stirring up would signify evangelical work.

No-ah does not signify water, he only symbolizes the preparation for the flood. Ark signifies a chest. Mountain means the church of Christ. It was the church that was trembling.

Therefore this period of recuperation was merely the gathering of means and energy to flood the world with doctrine.

Noah is five hundred years old before he is mentioned as God's favorite, and he is six hundred years old before the deluge comes. This exactly corresponds to the periods when ecclesiasticism was absorbing and eliminating gnosticism.

This gives us the clue:

"God rested on the seventh day from all his work which he had made." (Genesis 2:2.)

This is the same period of recuperation and repose symbolized by Noah.

"And it came to pass after seven days, that the waters of the flood were upon the earth." (Genesis 7:10.)

Undoubtedly the beginning of an evangelical campaign.

"In the six hundredth year of Noah's life were all the foundations of the great deep broken up.

"And the rain was upon the earth forty days and forty nights." (Genesis 7:11-12.)

In Palestine fountains were springs and were uncertain sources of water.

As we have previously said, and it is worth repeating,
Waters mean multitudes of people.

Rain means doctrines.

Day means a prophetic period, or gospel period.

Night means adversity, affliction, ignorance.

We are going to lead up to this identical condition, as the figurative result of the deluge.

We can almost conclusively demonstrate that these ecclesiasts had a knowledge of natural processes equivalent at least to an understanding of gnostic chemistry. Carbon symbolizes the straight line of exhaustion; the recuperative spiral symbolizes the active moisture, which later develops into water by combining with oxygen. Here we find the code adopting carbon as the fallen or exhausted man, to be deluged by water and revived by Noah and his sons. The priesthood assumes an attitude of rest and repose while the waters are assuaged and tranquilized after desolating wars.

Now we are confronted by real tragedy concealed in figure.

"God made a wind to pass over the earth so the waters were assuaged." (Genesis 8:1.)

This is one of the most sinister passages in the whole Bible.

This occurs while Noah is resting on Mount Ararat.

We know that winds do not assuage, they desolate and destroy. Who ever saw a wind lay the dust?

Assuage means pacify, allay, conciliate, soothe, mollify.

Wind signifies desolating war.

Ararat signifies trembling.

Mountain means the church.

A year is a round of seasons, involving sowing, reaping, and the enjoyment of the harvest.

This is called a gospel period, after which follows a period of rest and recuperation for the church, and affliction and oppression for the people. This is the submersion of humanity, to render it innocuous and harmless.

"While the earth (mankind) remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:22.)

This betrays a knowledge of axial motion of the earth.

"The field is the world. The seeds are the children.

"The harvest is the end of the (ecclesiastical) world, and the reapers are the angels.

"The tares are the children of the wicked.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." (Matthew 13.)

"Thrust in thy sickle and reap: for the time is come for thee to reap: for the harvest of the earth is ripe." (Revelations 14:15.)

Reader, are you carefully following this? The harvest is humanity. This is in Revelation at the end of the Bible, yet we are told,

"I will not again smite any more every thing living, as I have done." (Genesis 8:21.)

Fifty millions of innocent, ignorant human beings have subsequently constituted the Christian harvest by slaughter.

The angels are the ministers, the priests, the messengers of death sent out to reap the harvest.

Does anybody dispute this? Then we challenge them to a clearer interpretation proven by results. Our evidence is the declaration by the scriptures that this is to come to pass, and authentic history of the crusades and the inquisition, showing the first horrifying attempts at the execution of threats throughout the Bible.

But we have even a more subtle evidence, revealed by the code, and personified by Shem, Japheth, and Ham, the products of the period of rest and repose, and their offspring. Telling us just how this campaign was premeditated and planned, and was to be executed.

The period between Noah and Abraham is the laying of the plans for preparing the world for the Christian dispensation. Those who humbly placed their necks under the ecclesiastical yoke and observed an abject obedience, lived, but those who refused to be made slaves to a palpable hypocrisy, paid a fearful penalty.

The purpose of humiliating and debasing humanity was to render it innocuous and harmless against interference with the

establishment of a powerful ecclesiastical institution on a safe basis, that it might forever enjoy these blessings.

We warn humanity, this is no fairy story; the subsequent historical facts speak for themselves. Christianity has and will continue to carry out these precedents to the letter. We append chapters demonstrating this. What it cannot accomplish by brute force, it will bring about by strategy.

It is important to know what this condition symbolized by Noah, will produce.

In Genesis, chapter 6, we find that God had many sons who married the daughters of men. God becomes vexed at all men and decides to destroy them, including the beasts, creeping things, and the fowls of the air, and he repented having made them.

The process by which the beasts and fowls are put on a par with men in wickedness is not explained. The question is, did this destruction include his own "sons," and the "daughters of men," whom they had taken as wives?

We are told that only Noah and his sons and their wives were spared, eight souls in all. In this connection the wives are given credit for having souls—or rather being souls.

After the flood, God blessed Noah and his sons, and bade them "be fruitful and multiply and replenish the earth," intimating that they are the only remaining living persons. This is scientifically refuted.

No means place.

Ahava means water and generation.

Ava means ruin.

Waters mean multitudes of people.

Out of this premeditated ruin the new generation arises.

Noah's three sons are Shem, Japheth, and Ham. These three are born of rest, repose, consolation, tranquility; that is, during a period of silent preparation. Shem means renown, name, fame, he who places. Japheth means persuasion, enlargement. Ham means heat, the activity of execution, violence. Shem signifies the name and reputation of the organiza-

tion, and the placing of the working forces. Japheth represents the process of extending the power and influence of the organization and enlarging its field of operation. Ham signifies the labor, and the expenditure of energy in the work, including anger, passion, and revenge, and all that heat represents.

"God shall enlarge Japheth and he shall dwell in the tents of Shem: and Canaan (Ham) shall be his servant." (Genesis 9:27.)

This passage contains the whole gnostic story. We shall interpret it. Although this is in Genesis, we find it subsequently reflected in essential parts of both the old and the new testaments.

Enlargement and persuasion mean much.

"Enlarge the place of thy tent." (Isaiah 54:2.)

"Knowing the terror of the Lord, we persuade men." (II Corinthians 5:11.)

In other chapters we explain the drastic nature of persuasion by terrorism.

This reveals Japheth as the agent of physical force.

This is a very appropriate place to reveal a pretty gnostic lesson in physiology, to demonstrate beyond dispute that gnosticism is the concealed basis of all this Bible fiction.

In the gnostic, Shem signifies the human flesh and skin.

Japheth signifies the muscles.

Ham signifies the bones.

Hence, Japheth dwells in the tents of Shem, and Ham is his servant. Ham carries all the burdens, as the human skeleton carries the other tissues of the body.

It is the offspring of these which will reveal the Christian theory, and that its founders were learned men.

Be prepared for surprises; Christianity is going to receive a hard blow.

Shem means renown, name, fame.

Renown means distinction, reputation, fame, glory, celebrity.

Name means denomination, appellation, title, credit, reputation, repute, character.

It is evident that Shem must produce the means for establishing these before the world, and this will be his offspring.

His first son is:

Elam (a priest, Nehemiah 10:14) meaning a young man, a virgin, a secret, and an age. (This is the literal meaning of Elam.)

This El + am reveals one of the greatest secrets of the Christian church. El means god, the "I am."

The young man signifies a young Levitical priest.

A virgin means maid, maiden, girl, damsel.

Secret means clandestine, concealed, hidden, sly, private.

Age means period, generation, era, epoch, time.

This is, beyond doubt, the origin of the fiction of the "Virgin Mary" and the fabulous "immaculate conception" of Christ—the best authority informs us that this was a premeditated concealment to be revealed as conditions and discretion suggested.

One of the authorized church fathers, Ignatius, quoted as the highest authority on the scriptures and the gospels, a hundred years after Christ, and before the introduction of the doctrine of the "Virgin Mary" and the "immaculate conception," ventured to say, as a feeler:

"There was concealed from the ruler of this world, the virginity of Mary, and the birth of our Lord, and the three renowned mysteries which were done in the tranquility of God."

This Christ theme was worked out while a new generation was arising. We have found it intimated, but cannot fully confirm it, that this had a broad significance involving nunneries. Nun means son, posterity.

This is the first intimation of the "immaculate conception" as a Christian doctrine. The early Christians were accused of secret criminal rituals.

Neither Christ, Peter, nor Paul ever mentioned this doctrine.

The date of Ignatius is given as A. D. 115.

This gives an excellent clue regarding the time this story of Mary was conceived, and it corroborates the meaning of Shem. It was necessary to establish Christianity in "name" before his son Elam could perform his function as his offspring.

We shall claim to have unearthed evidence of collusion between the old and new testaments. The word "tranquility" used by Ignatius becomes suspiciously familiar. The significance of the name Noah is tranquility. It signifies the condition of the church directly preceding the alleged flood, as we have already explained. This period of tranquility meant the preparation of Christian doctrines.

Moreover, tranquilize means to assuage.

"The wind passed over the earth and the waters were assuaged." Waters mean multitudes. Wind means destructive wars. Assuage means also to diminish. The multitudes were diminished by wars.

There is too much resemblance here not to suggest understanding in this connection. The "immaculate conception" is a part of the Noachic scheme.

There seems to be an endless chain of corroborative evidence. The name Elam is derived from the same root word as Eli, Elias, Elijah, Elohim, and Eloï, all signifying god or savior, the same as the new Christ, the foundation of the Christian scheme. The name of the virgin Mary's father was changed from Eliakim to Jehoiakim.

We strengthen this by an examination of the authorized apocryphal scriptures. The name Mary is the Greek form of Miriam, meaning rebellion, the sister of Moses. Christ, therefore, is born of rebellion.

Moses symbolizes the law, which is brother to rebellion.

Anna, Mary's mother, means gracious.

Gracious means merciful, applying to punishment for the violation of the law, indulgence, penance, and absolution.

Joachim or Jehoiakim, Mary's father, means God established, exactly the significance of the condition suggested by

Noah. The name also is Eliakim, raised of God, changed because his name signifies the forefather of Joseph.

Mary was dedicated from her mother's womb to the temple.

"At the age of three years, she was placed in the temple and received food from the hand of an angel (priest).

"At the age of twelve years, she was made the subject of a consultation of priests to determine what to do with her."

This, doubtless, was a council to discuss the doctrine of the "immaculate conception." The name of Eliakim was then probably changed to conceal the close association of all to the priesthood, also to give to Jesus a royal standing.

"At the age of fourteen, Mary was found with child." Doubtless the result of the council. Thus is the Nun theory corroborated.

"The high priest turned her over to an alleged carpenter, meaning a wagon-builder, Joseph, who was accused, tried, and acquitted of getting her in this condition. A carpenter is a builder, and Joseph also is a priest; therefore the priesthood was acquitted of begetting the Christ.

"The 'angel of the Lord' (a priest) appeared to Joseph in a dream saying: 'Joseph, thou son of David, fear not to take unto thee Mary, for that which is conceived in her is of the holy ghost.'" (Matthew 1:20.)

No one but Joseph the priest could have revealed this dream.

Nevertheless, it was a hundred years after Christ before Ignatius dared introduce this doctrine wholly based upon the alleged, self-revealed dream of an irresponsible artisan. Christianity rests upon this flimsy fiction.

Joseph signifies increase. Increase is begotten by love and is mothered by rebellion. He is called the seed of David, meaning love.

Mary is derived from Mere, meaning the sea.

Hence we conclude this is a figurative way of suggesting that through the holy see, increase is to be the saving element of the church. This probably introduces the activity of the

holy see. One of two things must be true, either the birth of Christ is a fiction, or else the church is guilty of the very sin it condemns.

"Mary was selected by the priests to spin the true purple for a new veil for the temple." (Chap 10, Protev.)

This was the new mystery "concealed from the rulers of the world." Christ was to be a priestly king, and his priests were to be princes, and this was to be a "royal priesthood."

"Ye shall be unto me a kingdom of priests and a holy nation." (Exodus 19:6.)

Elam, son of Shem, foretold the Virgin Mary.

Eliakim, a priest, was the father of Mary.

Eliakim was made king and called Jehoiakim (B. C. 609) to put royalty in the scheme.

Eliakim was grandfather of Joseph who takes Mary.

Eliakim is the father of Jonan. (Jonan father of Joseph.)

Heli (Eli = God) is the father of Joseph. (Luke 3:23.)

Veil means screen, hide, mask, conceal, cover, disguise.

What did the church require of this sinister disguise? Evidently to conceal this intrigue.

The Protevangelion tells this about Mary:

"And behold the angel of the Lord, a young man of ineffable beauty, stood by Mary, saying, fear not, Mary, for thou hast found favor with God." This was the young Levitical priest Elam.

Luke, chapter 1, verse 28, modestly leaves out the suggestive "young man of ineffable beauty" and puts it "an angel came in unto her." We saw that Elam was a young man, also a young priest—a priest messenger is called an angel, signifying one who ministers. This is even more suggestive of secret sin.

It is evident that this was before Mary was turned over to Joseph, because the "beautiful young priest" said to her:

"And behold thou shalt conceive."

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophets, saying:

"Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us." (Matthew 1:22-23.)

Hence, "God is raised," "God is established," "God is with us," "God is made flesh."

This is the surreptitious manner by which God was personified on earth by a priest, for Jesus Christ was declared to be a priest. (Hebrew 4:14.)

Having very well established the true significance of the first offspring of Shem, it becomes important to ascertain by what process this scheme was to be executed.

Shem's second son is Asshur, meaning happiness.

This at first glance suggests that the establishment of happiness is a part of the plan, but this is far from the truth; the destruction of happiness is intended.

The prophecy of the virgin with child refers to Isaiah 7:14, Mary being the victim of an enforced fulfillment. No wonder they consulted.

If one part of this prophecy is accepted as truth, all of the prophecy must be accepted and fulfilled.

"For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." (Isaiah 7:16.)

It is admitted that this refers to Assyria, for it is alleged the Assyrians made frequent invasions of Israel and were consequently abhorred by the Israelites. Human happiness was abhorrent to the church.

Asshur is the Hebrew form of Assyria, and the meaning of Assyria is happiness.

Therefore, happiness is to forsake the world before Christ can distinguish between good and evil. We shall demonstrate that this signifies that the world is to be satiated with sin and degradation, to justify the church as a saving institution.

This reveals that Christ but symbolizes mankind, which must be debased and crucified to vindicate a policy. It is diffi-

cult to identify the Christ, however, as he is given 196 names in the Bible.

With the advent of Christianity, all those great human forces which make for peace, comfort, and joy, must be destroyed that they may not draw the masses away from the church, and a rigid church discipline is substituted therefor.

The theory is, the greater the contrast between happiness and sorrow, the stronger is the bribe of promised happiness as a reward for obedience.

There must be some powerful reason for this. Let us examine happiness and see what the objectionable feature is. Happiness means felicity, bliss, prosperity, contentment, well-being, welfare, peace, comfort. Of course these encroach upon the church.

These are the goal of the highest human aspirations. With their attainment, what excuse would there be for a church? All these things are antagonistic to the church purposes of becoming a mediator between them and the masses of people. They are to be made merchandise to be peddled out by priests.

Therefore this offspring of Shem must be destroyed before the revelation of the Christian purposes. It was during the restful and inactive period, suggested by Noah, they developed, while Shem was making fame.

With this threat of Isaiah before us, we may well question the benefits of a Christ born of a virgin. We may now better understand the delay in introducing the doctrine of the "immaculate conception," which is the very heart of the Christian scheme to anticipate the charge that Christ was an ordinary man and therefore "sinful by nature."

The way for the new doctrine was to be cleared of all opposing influences. Coercion was to be the final power of the church.

Humanity had to be cast into a state of gloom and unhappiness, that the church might find the masses in a weakened and dejected state, and subject to the influences of emotion and passion, aroused by the pathetic picture of Christ upon the

cross, and the consolation offered by the church. Grief and sorrow are great church assets.

Christ himself was made the instrument of destruction.

By our analysis, things which have puzzled Bible students are made plain.

In confidence Christ tells his disciples:

"Think not that I am come to send peace on earth: I came not to send peace but a sword.

"For I have come to set a man at variance against his father, and the daughter against her mother, and the daughter in-law against her mother-in-law.

"And a man's foes shall be they of his own household." (Matthew 10.)

"I am come to send fire on earth." (Luke 12:49.)

"Suppose ye that I am come to give peace on earth? I tell you nay: but rather division.

"For from henceforth there shall be five in one house divided, three against two and two against three.

"The father shall be against the son and the son against the father, the mother against the daughter and the daughter against the mother." (Luke 12:51-52-53.)

We may now read with clearer understanding the secret admonition of Christ to his disciples as he sent them into the field to execute this diabolical purpose.

"Be ye as wise as serpents and as gentle as doves." (Matthew 10:15.)

Dove signifies God's providence* over all nations. This was to be the secret idea to be put into the public mind, the figurative deluge was to wipe out previous nations by subtle teaching of doctrines.

This secret connivance with his alleged disciples makes this Christ character a sinister thing. It is not a trifling matter that this is a threat to break up the most sacred institution in civilization, the family ties of blood kin, instituted by the god of nature.

Again we may read with much astonishment:

"Unto you it is given to know the mysteries of the kingdom of God, but unto them that are without, all these things are done in parables :

"That seeing they (the masses of people) may see and not perceive; and hearing they may hear and not understand." (Mark 4:12.)

This proves that the people were being secretly drilled into a militant mob.

We warn our readers, this is too serious to be passed over lightly. Christianity has shown a stubborn determination to bring about events to seemnigly vindicate alleged prophecies regardless of consequences. This identifies prophecy as false-pretense, which must be vindicated by forged events to enforce fulfillment.

Zachariah tells us to what extent this fierce assault upon trusting humanity is to be put into execution.

"In all the land, saith the Lord, two parts therein shall be cut off and die,

"And I will bring the third part through the fire and will refine them as silver is refined. They shall call on my name. (Zachariah 13:8-9.)

"Thy spoil shall be divided in the midst of thee.

"Thy houses shall be rifled and thy women ravished." (Zachariah 14:1-2.)

These acts must of necessity be accomplished by men. Who are they?

We now may know the significance of "then began men to call upon the name of the Lord." (Genesis 4:26.)

This threat was literally carried into execution. It is estimated that fifty millions of innocent people were burned and persecuted to death by the Roman Catholic forces in an attempt to fulfill these beastly prophecies, and the protestants were not less cruel and vindictive.

We have added a chapter dealing with the historical facts of the murderous crusades and the persecutions by the papal inquisitions.

What has this to do with the offspring of Shem? We shall see that it is all preconceived. Arphaxad is his third son, the definition of which is one who releases, Chaldean fortress, one who heals. In Revelations we are told Satan is to be released.

This looks quite innocent; let us analyze it.

Release means to set free, turn loose; it may be good or evil.

Heal means to remedy, to reconcile, to adjust.

Fortress means stronghold.

Chaldea means demon, robbers.

Demon means devil.

Devil means Satan.

Satan means evil.

"When the thousand years are expired, Satan shall be loosened out of prison.

"And shall go out to deceive the nations which are in the four quarters of the earth." (Revelation 20:7.)

This is to fulfill the prophecy of Zachariah, and reconcile the new testament with the alleged prophecies of the old.

There must be a motive stronger than vicious stubbornness back of this.

We are treating of the Noachic phase of this great exploitation.

One of the first laws of nature is for a system to cultivate that upon which it feeds.

The Lord said unto Noah:

"While the earth remaineth, seed-time and harvest shall remain." (Genesis 8:22.)

Earth symbolizes the mass of humanity, the Adamic race, the human productive power.

What we have shown is the sowing of sin and the reaping of the benefits.

This turning loose of Satan is the return of the sowing period. The churches have never explained the turning loose of Satan in the latter days. If he is responsible for evil, why loose him?

There is excellent evidence of these alternating periods or seasons in the fourth son of Shem.

Lud signifies begetting, generation, birth, maturity, strife.

To beget means to generate; it may be children or strife.

Generation means race, breed, stock, kind, age, era.

Birth means to come into life and action.

Maturity means ripened, ready for plucking.

Strife means struggle, quarrel, contention, discord, disagreement, bickering, wrangle, dispute.

Here we have a perfect and consecutive process as the meaning of Lud. These are the agents of the loosened Satan.

The mature generation is ready for harvesting, which means plundering. It must give way for the new era or age.

We conclusively associate this with the statement made to his disciples by Christ that he had come to "engender strife and sow discord."

A modification of Lud is Lod, from the same root word.

Lodebar signifies the begetting of the word.

"Jesus Christ is the word."

"King of kings and Lord of lords."

Come to sow strife and discord, sword and fire. It is logical that this should directly follow the scheme concealed in Elam.

These startling evidences so closely associate Shem with the Christian scheme, he will make plain the main purpose of it all. His fifth son makes it clear. Aram signifies highness, magnificence, also one that deceives. Aram is the Hebrew for Syria.

Could anything be made plainer?

Christ is named "King of kings." He himself informs us that his chief and first function is to deceive. It is the height of inconsistency to preach the gentle nature of Christ in face of his own professions.

Highness means lofty, elevated, proud, conceited, a title usually applied to a sovereign.

Magnificence means splendor, grandeur, gorgeousness, pomp, especially assumed by popes and bishops.

Those who are familiar with the pomp and splendor of the church of Rome and the conceit and vanity of popes, will at once grasp that the great purpose and desideratum is to aggrandize and glorify the ecclesiastical super-government over nations. For centuries the popes battled for temporal power. The original purpose was to perpetuate the masses of mankind in the same state of barbaric slavery as portrayed in their romantic Hebraic life.

Not in all history has there been another institution which has so grossly deceived mankind.

Every twist and turn it makes becomes an accusing finger against it, in the light of its own code.

In Genesis 24:10 the word Aram is translated to symbolize Mesopotamia, which signifies "between rivers," meaning between the Tigris and the Euphrates. Tigris means arrow, a weapon of warfare. Euphrates means fructifying. Fructify means to render productive, fruitful. Therefore Aram signifies the interim between the sowing and the reaping, when the proceeds of the last harvest are being converted into pomp and splendor. Syria is a disguise for Assyria, meaning a state of happiness, always depicted as an enemy to the Jews.

A significant thing is that the river Hiddekel, mentioned in the second chapter of Genesis, signifies rapid, sharp, and is allegedly identified as the river Tigris, meaning arrow. This river and the Euphrates are the only two of the four rivers which are seemingly identified as in existence.

We find that Assyria is also between the Hiddekel and the Euphrates, and Assyria means happiness.

We may therefore see that between the times of warfare, as represented by the arrow, and the magnificence and pomp of the church, as represented by the fructifying Euphrates, happiness is to reappear, which would signify that Assyria is being sown with evil to beget confusion and turmoil and destroy civil life. This exactly agrees with the figurative placing

of man in Eden, which means pleasures. Temptation is concealed in pleasure and happiness, to cause evil to propagate. This is why the word Aram is used, meaning to deceive.

It is truly a sugar-coated pill that is thus secretly administered to unsuspecting humanity to tempt it to do evil things under an unbridled license—Satan turned loose upon the world with discipline and restraint suspended. This prepared the way for the tremendous sale of indulgences.

If we are correct in this deduction, the offspring of Aram should tell us what is being done to further the ecclesiastical program during this happy interim. His first-born is:

Uz, meaning counsel, which means, in the Syriac, to fix.

Counsel means advice, instruction, consultation, deliberation.

Council signifies assembly, company, congress, meeting, convocation, an executive consulting body.

To fix means to fasten, tie, secure, link, attach, establish, determine, and, figuratively, to bribe.

Uz also means fertile.

Fertile means fruitful, prolific, teeming, pregnant, productive.

All of these words falling under the one name Uz are so suggestive of church procedure and smack so strongly of ecclesiastical intrigue and manipulation, we can place but one construction upon them, they are of the preparatory steps in some great assault upon established civil institutions. History proves the truth of this.

One must read the history of the magnificent and pompous councils, invoked by the popes, to fully grasp the significance of Uz. We must expect some form of concealment of deep-laid schemes.

Hul, the second son of Aram, signifies infirmity, bringing forth children, pain, birth, hope, circle.

As we have said, this is a camouflage of some kind—this seems to mark the end of a cycle.

Infirmity means weakness, feebleness.

Childbirth would naturally signify increase.

Hope means expectation, trust, confidence, anticipation.

Pain means anguish, agony, distress, suffering, pang, grief.

Circle means to encircle or surround, or an alternating series of social gatherings.

These are undoubtedly elements of church enterprise. They touch some of the weakest points of human nature and would logically result from the significance of the releasing of Satan. That they have been incubated in these church councils is quite sufficient.

The history of the Christian church proves that they are instruments of promotion and profit. If there were neither sin nor sorrow the church could not exist. It is in the third son of Aram we are to discover the important signs of treachery. Gether means inquiry, trial, searching, fear.

This is the most grewsome of all the line of Shem, because it presages the "holy inquisition," the most horrible invention of cruelty and injustice ever conceived by heartless beasts. It is blasphemous to mention the name of even a fabulous god in connection with it.

Inquiry means investigation, examination, search, scrutiny, disquisition, question, query, peering—the most hated words in the English language. Nothing is so degrading to manhood and self-respect as a system of secret espionage, and only the lowest types of men are engaged in it. Trial means experiment, test, proof, ordeal, trouble, temptation, affliction, an astounding continuity of meanings of a single word. The fanaticism displayed by the church in the trying of humanity is unbelievable. Search means scrutiny, inquiry, investigation, pursuit, impertinent intrusion; only too frequently leading to assault and murder.

Is it any wonder that Gether also signifies fear, which is one of the most powerful assets of the church?

Fear means fright, terror, dismay, alarm, dread, trepidation, consternation, apprehension. These are all the very es-

sence of such a conspiracy. The church could not exist without them.

Gether, in short, represents coercion in its most cruel and vicious forms. Is it not surprising that these kindred words so readily flow together?

Moreover, he represents another period of harvesting, which should be revealed in the next son of Aram.

Keep constantly in mind, these are all sons, and appear in consecutive order. The priesthood has no daughters. Its offspring consists of schemes to promote the church, personified.

There must be a logical ending to this cruel conspiracy against humanity. There has not been a break in the continuity of this Shemitic branch of the establishment of a heartless parasite to bleed humanity to death.

The fourth son of Aram marks the end of the works of Shem. He symbolizes the logical conclusion of this phase of the promotion.

Mash means that which draws by force, that which surrounds, necessarily meaning control.

With the previous illustrations before us, Mash needs no interpretation. The great central purpose of the ecclesiastical exploitation has been to establish securely an invisible super-government which would enable it to control nations and dictate laws which would compel the masses to kneel to Christianity and unite in supporting its secret priesthood in pomp and splendor—coercive Christianity is no dream, it has been the ambition of the church since its beginning.

The aspiration of the church has always been for the restoration of the system by which she bled England out of ten per cent of her whole income, and to include the whole world in a system of extortion.

For centuries the papal power at Rome persecuted humanity and fought for the supreme temporal power, that it might "draw by force" and "surround" the human race with unbreakable powers of control to bind it in abject slavery, that type of servitude pictured in its fictitious Hebraic history. We need

no longer be uncertain regarding the passage: "Knowing the terror of the Lord, we persuade men." (II Corinthians 5:11.) This is a plain case of criminal terrorism and coercion.

This is a plain, understandable story. It is needless to delve into all the collateral branches of the tree and generations of Shem; they cover even the minutest details of the exploitation.

Shem outlined the future policies and conduct by which the ecclesiasts expected to establish their super-kingdom on earth, and control the energies, and dispense to mankind all of the necessities of life. Even the word selected as the ruler, Lord, signifies the keeper and dispenser of bread.

This was the final goal, commercial supremacy through the Jews.

"Then cometh the end, when he shall have delivered up the kingdom to God: when he shall have put down all rule and all authority and power." (I Corinthians 15:24.) We have proven in another part that this god is the high priest.

Thus did the priestly mind vision Christianity in advance of its practical application. The old testament is the test rehearsal. Testament means witness. Test means to refine as gold or silver. Tester means a covering.

"And God said, 'Behold I have given you every herb for meat.'" (Genesis 1:29.)

"And the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." (Genesis 2:5.)

This was the scheme by which Christianity was fashioned before it was exploited.

Back of it is the gnostic philosophy, from which it borrowed this idea of preconceived forms, and the idea of concealing its works in code.

Shem's functions are very broad, preparing the way to account for the widespread nations of the earth and the diversity of languages. In the distribution of the families of the sons of Noah, "after their generations, in their nations: and

by these were the nations divided in the earth after the flood," we find important things. It will be found that this especially had in mind the colonization of new lands.

It is intimated that, in the beginning, "the whole earth was of one language and one speech."

"And it came to pass, as they journeyed from the east, they dwelt in Shinar."

They began to build themselves a city and a tower, "whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

Let us analyze this, for it signifies that expanding humanity followed the path of the sun.

Shinar means the watching of him who sleeps.

Change of the city, a change in conditions.

Tower means a watch, or watchman.

Heaven means ecclesiastical government.

Shem means name, fame.

"And the Lord came down to see the city and the tower which the children of men builded.

"And the Lord said, 'Behold, the people is one, and they have all one language: and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.'

"Go to, let us go down, and there confound their language, that they may not understand one another's speech.'

"So the Lord scattered them abroad from thence upon the face of all the earth.

"Therefore is the name of it called Babel.

"These are the generations of Shem." (Genesis 11.)

Thus was the distribution of peoples and languages accounted for, as simple and childish a story as the distribution of wild vegetation.

Babel means confusion, mixture.

Now, we are given a clue by this city building.

Cain, meaning possession, builded the city of Enoch, meaning discipline.

Nimrod, meaning rebellious, builded the city of Babel, meaning confusion.

Asshur, meaning happiness, builded the city of Nineveh, meaning agreeable dwelling, also Calah, meaning a good opportunity.

Thus one alleged attitude or phase logically begets another progressive one.

This not only applies to alleged cities but also to the alleged offspring of persons. For instance, Mizraim means tribulations, and begets Ludim, meaning strife. Thus, tribulations beget strife, a very logical thing. Hence, it is undoubtedly true that a progressive development is conveyed through this code language, from a superior to subordinate agents. Cities are conditions and sons are active forces.

If this is not surreptitiously hindering the natural development of humanity and interfering with common human rights, name it.

If the church, or any interested defenders of Christianity, desire to explain away what we have revealed, the field is open and wide. Deceived humanity undoubtedly would be entertained by this theatrical rehearsal done over again in the open, with this code interpretation as a program to enable it to recognize the characters in the play.

But this is only the second act; the climax will bring the audience to its feet in an uproar.

PART VI

THE PRACTICE. JAPHETH, THE PROPAGANDA

THE WATER PERIOD II. NOAH TO ABRAHAM.

(The successful theatrical play is rehearsed before acted.)

Japheth means expansion, enlarged, also persuade, handsome, signifying the process of extending the powers of the ecclesiastical enterprise, a rehearsal in practice of the theory symbolized by Shem.

Having worked out a theory and a plan of propaganda, it was essential to provide trusted agents for its execution to extend it to the utmost ends of the earth, that it might be made universal. These are the actors in the play. To Japheth is entrusted this important work. He and his offspring rehearse the execution of Shem's theory.

The father symbolizes the mental influences which beget the physical forces personified as his sons, hence he is the recognized head of the organization, the high priest.

No important feature is left uncovered. The words persuade and handsome have reference to the personal characteristics of the priests to whom is entrusted this delicate work of extending the fame of the church.

Let us assemble the full significance of Japheth and we shall know the process by which the propaganda is to be carried forward. The real propaganda was established by Pope Gregory XI in 1622. Persuasion means conviction, creed, belief, inducement. But terrorism and coercion have always been potent forms of persuasion.

"Knowing the terror of the Lord, we persuade men." (II Corinthians 5:11.)

To persuade men means to exhort, urge, allure, tempt, incite, influence, compel, coerce, frighten. Therefore the pro-

cess may be good or evil, and for a good or evil purpose. It by no means follows that because this refers to the church it necessarily must be good, just, and proper; history is replete with evil, unjust, and improper things executed in the name of the pope, the Christ, and the church.

Enlarge means to increase, extend, augment, broaden, swell.

"God shall enlarge Japheth and he shall dwell in the tents of Shem, and Canaan (Ham) shall be his servant." (Genesis 9:27.)

In a previous chapter we have explained the gnostic significance of this. We now explain the hidden church meaning. Shem signifies the church, which plans; Japheth signifies the active priesthood, which executes, and Ham, Canaan, a merchant, a trader, therefore commerce, is to become the servant of ecclesiasticism and bearer of all the financial and material burdens.

We caution mankind again that this is not a joke. A strong alliance has recently been formed between great financiers and the churches in the United States with the avowed purposes of making radical reforms in church work. All that we have written is to be literally put into practice—if Providence does not interfere.

Handsome. We believe this suggests the policy of selecting large, handsome men as priests. It has been the practice of churches to put forward in all conspicuous places and positions, handsome, fine-looking, attractive men. These men are placed in Hebron, meaning society, friendship, enchantment

This is a subtle form of allurement. Allure means entice, attract, decoy, tempt, seduce, abduce, ensnare.

"Adam was not deceived but the woman was." (I Timothy 2:14.)

Deceive means to decoy, tempt, ensnare, entrap.

The allurement of woman has been a great church power. Moreover, handsome clergymen have added largely to church scandals, especially in very recent times.

Some of the allurements, at this time, to draw people to the church, such as vulgar dancing and nude pictures, would do justice to the time of Nebuchadnezzar.

The week-end scarehead advertisements displayed in the newspapers by the churches, compete with the boldest patent medicines and theatrical ads.

The confessional is the cesspool of ecclesiasticism. The exercise of the confessional was granted to the Jesuits for women only, for the especial purpose of winning the confidence and co-operation of influential females. This is church history.

The young priest who "stood by the Virgin Mary" is described as "a young man of ineffable beauty." (Protev.)

Physical beauty and manly attributes are thus made instruments of allurement in the church. It is by these subtle devices of Japheth we may recognize him as the priesthood in this elaborate scheme.

The only named daughter of Lamech, the grandfather of Japheth (Genesis 4:22), is Naamah, meaning beauty. This is the only element in poverty which may be made an agent of the system. There is no act too base to be made an agent of this enterprise, because of its claim of infallibility and exemption from sinful acts and the law.

One of the greatest discriminations in civilization is the exemption of the church from taxation, and the clergy from the usual duties required of normal citizens, and yet permit them an active participation in civil government, because it is a commercial enterprise, pure and simple.

"White lies," "pious frauds," and even "forgeries, in the interest of the cause," are sanctioned.

This is the only institution in the world permitting such duplicity.

The sons of Japheth signify the cunning or beastly offspring of his mind as the requirement of his functions suggest. He has a broad discretion, and this again points to the sleek, cunning priest.

We again must prepare for surprises.

The first son of Japheth is Gomer.

Gomer means finishing, consuming, conclusion.

Finish means to close, end, terminate.

Consume means to burn, absorb, swallow up, engulf, devour.

Complete means to accomplish, fulfill, realize, execute, conclude, consummate.

Here we have the specific assurance that the designs of Shem are to be put into execution by Japheth, in the most complete manner.

We must not ignore the perfect continuity of "moral suasion" and "physical coercion," as revealed by the words following in logical succession, to make a complete chain of evidence.

Japheth must provide the instruments for the execution of the enterprise, and these will represent his offspring. The story is so plain it is only necessary to mention their names and their definitions.

Magog means covering, melting, blending. Humanity is melted and blended into one people under the church control.

The trial of faith is by fire. (I Peter 1:7.) Hence test in testament signifies a test of fire. (Malachi 3:3; Isaiah 48:10.)

Cover means to hide, screen.

Melt means to liquify, fuse, dissolve.

Blend means to mix, amalgamate, mingle, fuse.

If you would know the nature of this refining process, read Isaiah 48:10, "I have refined thee not with silver, but in the furnace of affliction."

This must signify something to be subjected to these powers. It can only signify peoples. It intimates a blending of races into one nation. Where have the churches absolute freedom? In the United States.

Javan means deceiving, making sorrowful. Some one is to be deceived and made sorrowful. This necessarily means people, and some power able to anticipate an act which will

bring about this woeful condition. Why make sorrowful those already happy and contented?

It is evident that the church would not bring sorrow upon itself, consequently it premeditates bringing sorrow upon the people. If this is not true, why do they eternally warn humanity against the day of disaster?

No intimation is made of earthly peace and happiness; such a condition would eliminate the church.

"Adam was not deceived, but the woman being deceived was in the transgression." (I Timothy 2:14.) Deceive means to trick, cheat, beguile, delude, mislead, betray, ensnare, entrap.

It is easy enough to see what Javan's duties are, and doubtless they are no more justifiable than the betrayal of woman.

Tubal means confusion, tumult.

Confusion means disorder, derangement, disorganization, chaos, anarchy, misrule.

Tumult means ferment, outbreak, brawl, fray, turbulence, uproar, commotion, hubbub, disturbance, riot.

These are identical agents brought into play by the ecclesiastic forces, over and over again, in the middle centuries.

Only a simple-minded fool will close his mind to the importance of this. If there is wanting evidence that it is in turmoil, confusion, and disorder that Christianity was to be established, one single fact is quite sufficient.

Mary the mother of Christ signifies rebellion, and Christ is the head of the church. (Colossians 1:18.)

Christ himself declares unto his disciples: "Think not that I am come to send peace on earth: I came not to send peace but a sword." (Matthew 10:34.)

In the ecclesiastic code sword means war and slaughter, and these are given civilizing functions.

The inquisition and the crusades, both institutions of Christianity, were horrible examples of the literal fulfillment of this threat of Christ.

It is logical that the next son of Japheth should follow.

Meshech, meaning drawn by force, shut up, surrounded, drawn out. This anticipates Moses, meaning drawn*out.

This undoubtedly signifies the vicissitudes of war. It could mean nothing else in this connection. It signifies siege and capture. The sending of the Israelites into Egypt, and the taking of the infant Jesus into Egypt signify the same thing, the debasing of humanity in oppression and affliction to be "drawn out" by the church.

The object of this turmoil and trouble is to create a longing for peace. The church stands back in the shadow, posing as a peace maker. Tiras means longing.

And now we have another terror confronting us, and Christ again becomes a willing witness. Humanity was tested by rebellion and revolution brought by Christianity, and now it is to be tested by fire.

God is to follow Christ.

"Our God is a consuming fire." (Hebrews 12:29.)

Christ said: "I am come to bring fire on earth." (Luke 12:49.)

That specifically had reference to the hellish inquisition, the "burning of the tares." Fifty millions of people were tortured and burned at the stake.

It will be seen that this is to be a whirlwind "finish."

Is it any wonder that humanity "longed" for a respite from this siege of torment?

But it is for Gomer's offspring to tell us how this is to be accomplished.

Gomer means the finish.

Ashkenez means spreading of fire.

Riphath means remedy.

Togarmah means breaking of bones.

We recognize the horrors of the unholy inquisition, which was a literal execution of this infernal scheme.

We shall elaborate on this in a special chapter dealing with the crusades and the inquisition.

Shem and his offspring represent the organization of the

ecclesiastic plot, betraying unmistakable foreknowledge of the Christian execution, too bald to be referred to as prophecy, therefore it was concealed by all this mystery.

Shem's first son, Elam, betrays Ignatius' "mystery concealed from the ruler of this world"—the doctrine of the "immaculate conception."

Ham is the servant of Japheth, therefore it is important to know in what manner his services are to be rendered. Being the father of the Canaanites suggests commercialism as a secret agent of the church.

He was cursed by his father and he became the father of the Canaanites, therefore his servitude will be of a menial and inferior character. We foresee that the functions of Ham and his brood are to be of a secret nature and concealed from the subordinate masses—blind tools, as the bones of the body are invisible but blind agents of the muscles.

Again, we may, with profit, refer to the gnostic bearing of this plot.

The motive or design arises in Shem, the flesh.

The impulse or incentive is in Japheth, the muscles.

The action is transmitted to Ham, the bones.

Each act becomes the impelling suggestion to transmit the impulse to other units, without betraying the ulterior motive concealed in the marrow or medullated matter of the plotters. Hence we see the absolute necessity of blind obedience, which Ham symbolizes; hence he simply means the ignorant, intolerant congregation.

This makes it profitable to more closely scrutinize the offspring of Japheth to know what burdens are to be blindly put upon Ham. The congregation consists of the lay community.

The fourth son of Japheth is Javan, meaning deceiving, sorrowful.

Deceiving means to trick, cheat, beguile, delude, mislead, betray, ensnare, entrap. "Adam was not deceived but the woman being deceived was in the transgression." (I Timothy 2:14.)

Sorrow means affliction, distress, grief, trouble, sadness, mourning; exactly what followed the deceiving of Eve. One of the explicit meanings of Abel is mourning.

By these signs we know what fearful functions are entrusted to Javan.

The word deceive is undoubtedly to beget the other word sorrow. It is not surprising, therefore, to find Javan the father of Kittim, a bruiser, and Dodanim, a leader.

What are these bruisers and leaders going to start?

Javan's brother Tubal tells us, Tubal means confusion, tumult, world, earth, to bring back.

Could anything be made plainer by words?

Confusion means disorder, derangement, disorganization, chaos, anarchy, misrule.

Tumult means ferment, outbreak, brawl, fray, turbulence, uproar, commotion, hubbub, disturbance, riot.

Worldly means temporal, secular, carnal.

Earthly means sordid, selfish, venal, mercenary.

This proves conclusively that this campaign is directed against humanity at large, for the ecclesiastical forces would not stir this strife in their own ranks.

This is necessarily intended to accomplish some paramount purpose.

The other two sons of Japheth remove all doubt as to premeditation, and will make known the final purpose.

Meshech signifies drawn by force, surrounded.

To draw means pull, haul, drag.

Force means compel, coerce.

Surrounded means environed, encompassed, encircled, besieged, captured, imprisoned.

Is it any wonder the end is Tiras?

Tiras means longing.

Longing means craving, seeking relief from dangers, persecutions, disasters, tribulations, and all the terrors of the previous names.

The world has experienced and is experiencing all of

these evils. Like the great universe, it is on so large a scale we cannot grasp and understand it.

Reader, by making this analysis, we have saved worlds of time and mental labor for those who will appreciate the truth. All that we have revealed may be verified, in whole or in part, by those who may choose to delve in this tedious work. We can give assurance, however, that to work out the many collateral branches, which we do not deem essential to disclose the main story, will yield ample pleasure to those who undertake it.

What we have revealed is of such a startling character, many will desire to study the subject along the endless genealogical branches. They will find the smallest details equally interesting.

To bigots and intolerant zealots—the bones of ecclesiasticism—bound by blind faith and obedience, who stubbornly refuse to acknowledge the truth when thrust in their faces, we briefly say: You put yourselves in order for a hard fall, for the crash which will follow the publication of this revelation will sweep all of the filth and trash of centuries of hypocrisy, and generations of bigotry, into a new sea for purification—the sea of common sense, reason, and common justice.

What we have revealed explains the present plight of the world and its miserable peoples.

To “subdue” and have “dominion” over all the peoples of the earth, a heartless and arbitrary ecclesiastical autocracy has made of the world a rendezvous of wretchedness and a slinking place for poverty, imbecility, and crime. If this is not true, then what benefit has it been to the world? These things prevail.

These systems repeatedly have been put in practical execution, at the expense of deceived and unsuspecting humanity, hypnotized by the exhibition of power and grandeur of the church egotism.

The deplorable truth is, the power which debased humanity has not an equal power to again raise it up.

With these strange revelations before us, we believe that

suffering humanity has a just right to demand an explanation of the eternal secrecy and mystery and hocus-pocus with which the church has surrounded itself.

Why have its promises to reveal these mysteries been postponed for two thousand years? Why the eternal procrastination? Why not show to the world some visible and tangible evidence?

We especially draw attention to the fact that this mystery originated with the Christian scheme, and we are convinced that it was never intended to be revealed, for revelation would eliminate the church. The final revelation is to be in the form of supreme authority and power, giving complete control, rendering mystery no longer necessary. This is suggested by recent flirtations with science and worldly things.

As we have previously shown, this mystery is fostered by Christ himself. He privately said to his disciples:

"Unto you it is given to know the mysteries of the kingdom of God: but unto them that are without, all these things are done in parables.

"That seeing they may see and not perceive: and hearing they may hear and not understand.

"Lest at any time they should be converted, and their sins should be forgiven them." (Mark 4:11-12.)

His promise to his apostles:

"There is nothing hid which shall not be manifested: neither was anything kept secret, but that it should come abroad. (Mark 4:22.)

We feel fully justified in interpreting this to mean the things revealed in the genealogies which we have explained. It means that these things shall be put in execution, and that is the promised revelation. It is to inspire awe and fear, not admiration and belief.

"For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." (Mark 4:25.)

This can signify nothing else but that the "elect" are to

be made wiser, and those "without" are to be cast into abject ignorance. This was executed.

The "dark ages" conclusively demonstrate this.

We have previously quoted Christ in which he emphatically declared to his apostles that he did not come to bring peace, but division, fire, and the sword.

Now, what is this "mystery which was kept secret since the world began?" (Romans 16:25.)

"But we speak the wisdom of God in a mystery, even the hidden wisdom." (I Corinthians 2:7.)

Wisdom can be nothing but understandable knowledge.

"Having made known unto us the mystery." (Ephesians 1:9.)

Why was this mystery made known only to a select few?

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." (Ephesians 3:9.)

"God is a consuming fire," hence it is concealed in fire.

"This is a great mystery: but I speak concerning Christ and the church." (Ephesians 5:32.)

We shall reveal that this refers to concealed sun-worship.

"Even the mystery which hath been hid from ages and from generations." (Colossians 1:26.)

"For the mystery of iniquity doth already work. Only he who now letteth will let, until he be taken out of the way." (II Thessalonians 2:1.)

This refers to the loosing of sin, a wilful and vicious assault upon humanity.

"Holding the mystery of the faith." (I Timothy 3:9.)

This referred to the installation of deacons.

See our interpretation of the seven deacons in another chapter.

"And without controversy great is the mystery of the godliness." (I Timothy 3:16.)

Why should godliness be a "great mystery?" If it were a

frank and open thing humanity might have a different opinion regarding its merits.

“The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels (bishops) of the seven churches, and the seven candlesticks which thou sawest are the seven churches” (of Rome). (Revelations 1:20.)

This refers to the seven bishops of Rome.

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.” (Revelations 10:7.)

These seven angels are armed with vials of wrath.

This conclusively proves that it was not the purpose to convert and save humanity.

“And upon her forehead was a name written mystery, Babylon the great, the mother of harlots and abominations of the earth.” (Revelations 17:5.)

Babylon means confusion, disorder. Harlot means prostitute.

This mystery is a fake and a deceit, to create superstition, arouse curiosity, and beget a fear of some invisible power in the minds of the ignorant, unreasoning masses, to prevent their arising and repudiating Christianity.

The true mystery dare not be revealed—the truth that Christianity is concealed sun-worship and confiscated gnosticism. If the church came to save humanity, how could it anticipate an end of universal evil and contemplate vengeance? We add a chapter dealing with this phase.

“Jesus shall be revealed from heaven, in flaming fire taking vengeance on them that know not God and obey not the gospels.” (II Thessalonians 1:7-8.)

This is but a Mosaic scarehead referring to lightning. Nevertheless, this heaven means ecclesiastical government, and fire means vengeance and judgment. Gospel merely means a “good-story.”

This corroborates all the previous evidences we have revealed that Christianity is ecclesiastic coercion by superstitious fear.

Therefore Christ symbolizes suffering humanity being put through the test of fire. This is the crucifixion and affliction.

"Behold I have refined thee, but not with silver, I have chosen thee in the furnace of affliction." (Isaiah 48:10.)

It is evident that man does not walk into a furnace voluntarily. This confirms our belief that humanity was to be systematically scourged.

Why must humanity be made the plaything of a mysterious secret organization which does not choose to reveal itself?

It will readily be perceived that it is impossible that all we have revealed is accidental or coincidental. Neither may it be explained by any logical human necessity; therefore we have revealed the very heart of a tremendous conspiracy against the struggling masses of humanity rendered helpless by cultivated ignorance.

Before leaving the subject of Noah and his descendants, we must make important references to Ham and his children, the Canaanites.

Again we must declare:

A system cultivates that which supplies it with nourishment.

We find no reason for exempting Christianity from this rule: it is based upon sin and it requires sin to sustain it. Without sin there would be no need or excuse for a priesthood and the church would languish.

We shall find endless evidences that Ham and his offspring symbolize the deliberate sowing of the conditions upon which the establishment of the Christian exploitation depended for material maintenance.

The fabulous raids upon the Canaanites were the coined precedents for the papal Crusades of plunder and murder, of several centuries.

The Lord God named the Canaanites as the prey of the

plundering Israelites. Therefore it is important to examine the origin and character of the class of people selected by Christianity as its legitimate prey, for this scriptural story is wholly intended to make alleged precedents which literally are to be carried into execution by the Christians.

Neither the Israelites nor the Canaanites ever existed literally, as we shall clearly demonstrate. The Israelites are the posterity of Jacob, meaning the supplanter, and Canaan, means trading, commerce.

It will be sufficient merely to mention the names and definitions of these children of Ham, for they plainly reveal opposition to the church as the reason for their persecution and plunder. The list also covers nomadic and savage tribes difficult to subjugate and of no immediate source of profit to the church.

The Canaanites, descendants of Ham.

Canaan means trading, merchandising, commerce.

Sidon, hunting, fishing, savages.

Heath, trembling, fearful.

Jebusite, contempt.

Amorite, rebellion.

Gergasite, pilgrims, itinerant, nomadic tribes.

Hivite, wicked, serpent (the wise).

Arkite, riches (envied and coveted by the church).

Sinite, enmity.

Arvadite, wandering.

Zemarite, fortified.

Hamathite, anger.

The remarkable continuity of meaning is a revelation.

The immediate sons of Ham, producing all that is required of him, are:

Cush, heat, blackness—manufacture.

Mizraim, soil, tribulations—agriculture.

Phut, bow, war (Jeremiah 46:9.),—warfare.

Canaan, trader, merchant,—commerce.

Ham was the servant of Japheth.

We believe these four sons symbolize the elements producing the laboring classes. Hence we have extended the four branches accordingly. These are the victims of the scheme.

It will be interesting to know what these classes bring forth, for they are the servants of the system. The sons of Cush are:

Seba, meaning drunkard, old man.

Havilah, meaning that suffers pain, that brings forth.

Sabtah, meaning striking.

Raamah, meaning thunder, evil, bruising.

Sabtechah, that surrounds.

Nimrod, rebellious.

We can see by this that Cush is no saint.

The sons of Mizraim (Hebrew for Egypt, oppression, affliction):

Ludim, meaning strife.

Anamim, not defined, a mizraite people not located.

Lehabim, flames, the point of a sword.

Naphtuhim, not defined, a people unknown.

Pathrusim, southern.

Casluhim, fortified.

Caphtorim, those that seek inquiry, investigation.

These are the ones selected to do the questionable things.

We have already named the offspring of Canaan.

We are corroborated in our belief that the four sons of Ham symbolize the four essential serving classes, for Phut, symbolizing warfare, does not produce.

An examination of the Canaanites at once reveals the cause for antagonism: trading and commerce breed all these human attitudes toward the church, giving excuse for resentment.

We shall find that the ecclesiastical forces of Rome struck a bargain with the Jews by which the former were to control religion and the latter commerce, and under the Christian administration they were to stand together and protect each other;

therefore the Israelites were instructed to raid the Canaanites and take possession of their lands without compensation.

This simply meant to supplant established commerce as the church proposes to supplant civil governments.

Had Christ been acceptable to the Jews, this scheme could not have been executed. They could not accept the Christian theme for their theocracy. Had they done so, the Christian theocracy simply would have been an extension of the Hebrew theocracy, which did not recognize a personal god upon earth, neither could it do so until the Christian powers had "conquered all nations" and "established a universal kingdom." In order to borrow the alleged Hebrew system upon which to found the Christian system, it was necessary to strike a bargain with the Jews to divide the spoils. Hence the fanciful story of the repudiation of Christ and his crucifixion by the Jews, to bring odium upon them and set up an antagonism between them and the Gentiles, to conceal the covenant between them and the Christian exploitation. A secret covenant (contract) is the joy of the Jew. See the covenant between the Lord God of Israel and Jacob, by which Jacob, the usurper, agrees to pay to the Lord ten per cent of all he receives.

The symbolical Hebrew system was essential to the Christians, but a direct association with the Jews was not; in fact, would prevent the conversion of the Gentiles.

The Jews have lived up to their bargain. They have never attempted to proselyte the Gentiles, but have gradually but surely encroached upon world commerce while building up the tribes and clans under the tents of Shem, until it has become a nation of nations, but without a government of its own.

So have the Christian forces lived up to their agreement, and the two classes stand out conspicuously against the horizon of civilization as menacing clouds.

When the Jews are in undisputed control of commerce, the ecclesiastical theocracy will have established its universal kingdom upon earth. Where the Jews have no centralized government, the churches have always had such government.

We shall lead up to this covenant between the ecclesiasts and the Jews in our next chapter.

The story of Abraham, Isaac, and Jacob ushers in a new and most interesting phase of this astonishing exploitation.

We are emerging from the water period, as symbolized by Noah, and shall enter the air period as symbolized by Abram, whose ancestors were the moon and star worshippers of Ur, the high grazing regions of Chaldea.

Terah, father to Abraham, was called a laggard, meaning nomadic.

Have you ever given a thought to the remarkable fact that the Roman Catholic church, with its affiliated organizations, and the Jews, are the only two parasitic peoples living off all nations, yet secretly maintaining national independence? The Catholics owe their first allegiance to the pope, and the orthodox Jews to their rabbis. The one dominates religion and the other commerce, the one the successor to the Israelites, and the other to the Canaanites.

How many persons stop to think what a strange thing it is that the world is indebted to the Jews for its accepted religion? The Jews and the Gentiles are as wide apart in all other things as people can possibly be.

Why should any god make a chosen people of any race, to the exclusion of all the balance of humanity? The absurdity of this speaks for itself. But why should he choose a people merely to experiment with and "try" them, abuse, persecute, and betray them, as was the case of the alleged Israelites under the Mosaic dispensation?

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or not." It is a significant fact that, a despatch from Palestine reports that the "Sinai Desert" has just been crossed in four hours by a small automobile.

Is it not logical to believe that this god, who is the God

of Christianity, would lead humanity also into the wilderness of sin to "humble" and "try" it? If not, why not?

* We declare that the story of the Israelites in the wilderness is but a rehearsal of the Christian scheme before literally carried into practice. The "dark ages" prove this; present conditions prove it.

It seems strange to us that the policy of the Catholics and the Jews is not better understood. Neither have a nation of their own, yet they have a voice in the conduct of every government granting to its people a franchise to vote.

The Jews are as clanish and as distinct a race as they were centuries ago. The Jews do not blend with other races. Why should they burden themselves with direct participation in the labors of government when by their very origin they are supplanters? Jacob means to supplant.

Supplant meant to displace by stratagem, to undermine.

On the other hand, the Catholics are as rigidly ruled by their priesthood as subjects are ruled by their sovereigns, the head of this secret government residing at Rome, yet they have no land under sovereignty. Both Catholics and Jews have citizenship in the United States and vote en masse, regardless of frequent "indignant denials."

Take your pencil and paper, reader, and see for yourself what the Jew and Catholic vote means in the government of the United States.

Of course they assume a "righteous indignation" at such a suggestion, for exposure is hurtful to their aims and aspirations.

The secret ballot in the United States is a baneful thing and equivalent to an adjunct to the secret confessional, the espionage system of the Catholic church.

Joseph was a Jew, the name signifying increase, the coming generations.

Mary was a Jewess, meaning rebellion.

Christ was a Jew, being hailed as the "King of the Jews."

All of the alleged leading characters of the Christian scheme were Jews, yet only once in the history of the Catholic church has a Jew attempted to be pope. In 1133, a Jew, Peter de Leo, was consecrated at the same time with Innocent II as pope under the name Anaclet. The Jew was stronger, and Innocent was forced to flee into France, leaving the Jew as the vicar of the Christian God upon earth.

We hold that the fact that no other Jew ever aspired to Catholic supremacy is evidence that, as a matter of fact, the Jews never did have anything to do with the Christian exploitation as a religion but merely posed as a background for it and received as a reward commercial promises such as we shall reveal in the bargains struck with Abraham, Isaac and Jacob.

A Jew is not easily coerced, but he is easily "persuaded."

We believe that in the end the Jew will be the Judas Iscariot to Christianity. When the Jew is in power he is arrogant, and just now he is in power. He has been abused and holds a grudge against the power which has held him up to scorn. The Jew is human after all, and has human aspirations, when measured by the natural rule of humanity. His blood should have been assimilated into the Gentile system, instead of his having been engrafted as a distinct race held intact only by hopes inspired by false-promises of being made a great nation by the Christian power.

PART VII

THE AIR PERIOD. FROM ABRAHAM TO ISRAEL.

(The fiercest animals have the softest purr.)

We must keep constantly in mind that, we are not dealing with human beings, but with personified, natural elements, human traits, words and names, in the symbolical development of a theory in rehearsal, subsequently to be put into actual practice as a form of ecclesiastical government.

This rehearsal is largely to set fictitious precedents for future human acts questionable in morality and law.

The purpose is to bring to earth the creative God of nature, with all of his agencies, to be personified in human beings; not to aid any human laws, or to promote natural evolution, but to construct an attractive system which conceals a purpose and power to usurp established governments and control expanding humanity, a plain commercial and political enterprise. To this end the Christian exploitation has attempted to assemble under one control, and to establish a monopoly of all previous creeds, dogmas and doctrines, but its elaborate system of concealment is a most wonderful human invention, intended to intimate that its system extends back to the first cause, which it endows with human intelligence and attributes, in order that it may transmit to the scheme an alleged "divine succession" of governing power, superior to natural civil governments evolved by civilizing needs, through thousands of years preceding this scheme.

The planetary bodies, their natural powers, and the intermediary agents are humanized, and human beings are arbitrarily appointed to represent them upon earth to exercise alleged "divine authority," and "inspired laws," to direct and control human affairs.

The Christian theme specifically has its origin in sun-worship, recognizing the sun as the original source of the "divine fire," sun-worship having been the basis of all the important religions.

"For our God is a consuming fire." (Heb. 12:29.)

"The light of Israel shall be for a fire." (Isaiah 10:17.)

This is the concealed Christian God.

"I am the light of the world." (Jno. 8-12.)

The alleged Christ, born the "King of the Jews," is that personified light.

"In him was life; and the life was the light of men." (Jno. 1-4.)

This is the theory; the "divine fire" from heaven becomes "divine light" in the atmosphere, and "life" in the living kingdoms of the earth, manifesting in the super-intellect of men. The alleged crucifixion of Christ is the suppression of expanding human intellect.

The intermediate agents for the transmutation of this divine power, are the heavenly bodies, the clouds, lightning, thunder, wind, rain, hail, snow, mist, vapor, dew, etc., etc. It is through these agents that the energy and natural blessings are sent to the earth.

Snow is seldom mentioned in the scriptures because it was little known in the country where this scheme was conceived. Rain was a great blessing for the same reason; it quenched the scorching heat of the sun, the "terrible fire." On the theory that the rain and snow fall in the mountains for distribution to the lower lands, the church assumes to be the mountains, receiving God's blessings to be distributed to mankind.

All of these divine agencies are appropriated as instruments of the body attempting to establish an authorized mediumpship, in order to monopolize the dispensation of all natural gifts.

Therefore, we find fire, air, earth and water conspicuous agents of the ecclesiastical exploitation. The censer has not been abandoned to this day, neither has baptism by water. This

baptism originally signified rain, and the cleansing power of water. Rain symbolizes doctrines and fire judgments.

This pretended, godly power assumes inherent ownership over all things in heaven and those produced upon earth, assuming a proprietorship over the earth itself, with power to allot, dispense or dispossess; this power being based upon the ejection of Cain, merely portraying the redemption of tillable lands from the wild state for purposes of cultivation, thus banishing the wild vegetation from this appropriated land. This dispossession of the wild vegetation is the "will of God."

The one central purpose is to get recognition of a divine ownership and possession, in order to establish an unquestionable mediator between the original source of all the natural products essential to maintenance, and the living creatures of the earth to which they are dispensed. There can be but one final, human purpose, and that is to acquire supreme, universal power and control over mankind, and amass wealth. The secret power of the church is immeasurable, and its vast wealth unknown. The tremendous taxation throughout the world is a part of this scheme of usurpation and absorption of all real property. We suggest the reading of articles headed "Abbeys and Monasteries in England," in Buck's Theological Dictionary.

With this before us, we may take up the story of Abraham with better understanding, for it portrays the course pursued to accomplish the above.

It is a Gnostic lesson to introduce and make plausible the fanciful Hebrew history which is to establish the equally fictitious Hebrew theocracy, which sets all the so-called divine precedents for the practical Christian dispensation.

We especially draw attention to the division of the scriptural plan into four distinct periods, dealing with four essential elements, revealing a Gnostic guidance.

Earth, Water, Air and Fire.

These are quickly recognized as the elements of the ancient philosophic theories.

We have already referred to the Adamic or Earthy period, the system, like all planetary products, being a reactive process.

Watch these peculiarities:

Adam, Cain, Abel and Seth. *Earth.*

Noah, Shem, Japheth and Ham. *Water.*

Terah, Abram, Nahor and Haran. *Air.*

Each showing a father and three sons.

Where is the fire period? We have not come to that period. Adam means earth, Noah symbolizes the water, and Terah the air. Terah is the father of Abram.

Note the cunning of this. The above are families. Fire destroys and distributes. Christ declares he comes to break up family ties and bring fire.

"Our God is a consuming fire." (Heb. 12:29.)

"The light of Israel shall be for a fire." (Is. 10:17.)

"I am the light of the world." (Jno. 8:12.)

"I came to send fire on the earth." (Luke 12:49.)

Now we may read with understanding the declaration of Christ, who symbolizes this fire.

"Think not that I am come to send peace on earth: I came not to send peace, but a sword." (Matt. 10:34.)

"For I am come to set a man at variance against his father and the daughter against her mother."

"And a man's foes shall be they of his own household." (Matt. 10:35-36.)

This definitely explains why the fire period does not show the same idea of father and three sons as do the three previous periods. The purpose is to break up family ties, which detract from the church influences.

Moreover, this gives to those confiding souls who listen, entranced, to the beautiful alleged teachings of Christ, something to think about. Christ is not teaching this peace, harmony and love to the masses in earnestness of purpose; he is preaching to the inner circle, the true doctrine of war and destruction against the established human institutions.

"And the disciples came, and said unto him, why speakest thou unto them in parables?"

"He answered and said unto them, 'Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.'

"Therefore speak I to them in parables: because they seeing see not: and hearing they hear not, neither do they understand.'" (Matt. 13.)

In view of this clear cut duplicity, it is a strange fanaticism which causes people to blindly cling to the Christian pretensions, giving credit to a fabulous character for the good teaching of many good men.

This puts us on the alert for snares in the Abraham story. Several meanings may be drawn out of a single name or word. For instance, Terah means laggard, breath, to blow, wind.

Laggard signifies that, Terah, as symbolizing a human being is a Nomad, traveling across the land by slow and halting stages; as the breath, he signifies the vitalized atmosphere of planetary life; by blow he signifies the ordinary wind as distinguished from the storm. All of which are located in the atmosphere or air. Wind symbolizes destructive war.

Terah's father was Nahor, meaning hoarse, angry, snoring, dry, hot.

This signifies the angry storm on the dry, arid desert, with wrathful thunderings and lightnings, symbolizing the wrath of God. As wind, Terah is naturally the father of Nahor the second, meaning storm.

Terah is the father to Abram.

Ab means father: ram means high.

Ab plus ram means high-father. The Patriarch. Pater means father. Arch means high or chief.

Thus Abram is simply the Patriarch and high priest of his alleged tribe.

Terah, the wind, not only begets Abram, but also Nahor and Haran.

This Nahor, like the grandfather, means also the angry storm.

Haran means the mountain, and mountain means the church of Christ.

Terah first dwelled in Ur.

Ur means fire, light, signifying sun-worship, and moon-worship, hence he dies in the mountains, the church of Christ, who symbolizes the "living light."

Haran also is Charran, meaning the heat of wrath, evidently a change of name due to a meaning similar to that of Nahor.

The allegory intended is:

Terah represents the wind, atmosphere, the breath.

Abraham represents heat of fire, judgment.

Nahor represents thunder, great noise, preaching.

Haran or Charran represents lightning, vengeance.

Terah, upon leaving the sun, becomes the breath or atmosphere which lifts the clouds towards the mountains, and by condensation they are converted into snow, which remains in the mountains as representing the shroud of Terah, who dies there; and the rain which falls upon the land, symbolizes the doctrines of the church rained upon the people. Abram, who means high-father, becomes Abraham, the father of a multitude, as symbolized by the multitude of rain-drops falling upon the earth, the prevailing belief being that the rain was shaken out of the clouds by thunder and lightning.

It is evident that rain is welcome to all in Palestine, where it is scant, and it may be crowned as king or any personification it might suggest. Upon coming to the plain, Abraham is greeted by Abimelech, the father of a king.

Abi means father, progenitor.

Melech means king.

Thus the patriarch becomes the dual king-high priest, that he may be the progenitor of future kings.

The rain logically may be symbolized by the progenitor,

for it causes the fructification and replenishing of life upon the earth.

Abimelech was king of Gerar, meaning Gera, grain, merely a personification of agriculture.

Abimelech said to Abraham:

"Behold my land is before thee; dwell where it pleaseth thee." (Genesis 20:15.)

Rain means doctrines.

Let us turn back a little in this story.

"Terah (the wind) took Abram (the high-father) and Lot (veil, bitterness) and they went forth from Ur (fire-worship of the Chaldees) to go into the land of Canaan (low lands) (merchandising, trading), and they came unto Haran (mountain, the church of Christ) and dwelt there."

"Terah (the wind) died in Haran (in the church). (That is, fire-worship died in the Christian church) light-worship taking its place. (War ceased, intelligent understanding taking its place.)

"Abram took Lot (veil, bitterness) and went into the land of Canaan (merchandising).

"He passed through the plain of Moreh (teacher), and dwelt between Bethel (the church of God) and Hai (Ai) (ruin).

He then passed on down into Egypt (oppression and affliction).

"Abram went up out of Egypt and Lot with him, rich in cattle, silver and gold." (Gen. 12:13.)

This is the story of the church which will later be rehearsed by the Israelites. The church represents the "high-lands," the mountains, and merchandising and trading represent the low lands, distinguishing the church as occupying a higher plane.

"The Lord hath his way in the whirlwind, and in the storm, and the clouds." (Nahum 1:3.)

"When he uttereth his voice (thunder) there is a multitude of waters (rain drops) in the heavens, and he causeth the

vapors (Lot, veil) to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures." (Jer. 10:13.)

It was the prevailing belief that the winds emanated from the mountains. This gives another excellent clue to the secret truth that the church inspires wars.

"Winds" mean destructive wars in the code.

Mountain means the church of Christ.

Therefore, wars are inspired by the church, and end in the church.

Mary means rebellion.

Galilee means revolution.

Christ declared to his Apostles that he came to bring to the world, the sword, fire and division.

Draw your own deductions.

Could anything be made plainer?

In a single clause all of these natural elements are brought into action exactly corresponding in continuity with the characters personifying them.

"Hast thou entered into the treasures of the snow? (the mountains).

"Hath the rain no father?"

"Who can number the clouds?"

This makes plain the meaning of Abraham, the father of the multitude. Waters means multitudes, clouds mean multitudes, and these refer to peoples.

Rain means doctrines.

Dew means conversions.

A multitude of waters mean masses of people, afflictions and ordinances. Ordinance means a controlling law.

As the rain falls from the clouds, the Christian doctrines fall from the high father Abram, the "forefather of Christ." Abraham as lightning flashes Christ, light, to the earth.

The clouds are begotten by the sun, therefore, Abram is revealed as lightning in the cloud, becoming Abraham, as the

clouds release a multitude of rain drops. "I will make you the father of multitudes."

"I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (I Cor. 10:2.)

Clouds are the promise of rain and rain means doctrines.

These fathers are Abraham and his offspring, Isaac and Jacob.

The masses of snow and the waters stored in the mountains to slowly pass down into the lowlands during the parched season, are truly the treasures of the mountains. They finally pass on to the sea to again arise as vapors and clouds to pass over the land and fall in grateful showers.

"My doctrine shall drop as the rain." (Deut. 32:2.)

The trend of the rivers toward the sea makes plain the significance of the baptism of the fathers in the sea. The river system becomes the ancestral tree of Israel. The branches and rivers gather impurities as they pass through the lands and the waters pass into the sea to be baptized and purified and raised heavenward in a pure state. The raising of the clouds is the first resurrection.

This symbolizes the process by which the multitudes of waters (people) by passing through the church are purified so they may be fit to enter the kingdom of heaven; that is they are fit to become subjects of the ecclesiastical kingdom, and members of the church congregation.

"When I make the clouds (church mystery) the garments thereof, (the church of Christ) and thick darkness (universal ignorance) a swaddling band for it." (Job. 38:9.)

This is the beginning of the church of Christ. Only the newly born require swaddling clothes, and babes are ignorant.

The most conspicuous articles mentioned in the apocryphal account of the infant Jesus, are his swaddling clothes, impossible miracles being attributed to them.

These are the symbols which bind the heaven to the earth, the ecclesiastical government to the common mass of people.

This is another similitude of man's fall from a state of purity.

The fall was by woman, and woman also is symbolized by water. Earth means man. The waters start from the mountain in a pure state, and partake of impurities on their way to the sea. Thus woman partakes of evil and carries man down with her. Mary, rebellion, starts from the church and takes mankind down into affliction.

"Adam was not deceived, but the woman being deceived, was in the transgression." (I Tim. 2:14.)

This becomes a very simple story.

This refers to the fructifying powers of water upon the earth.

Adam means the earth.

Eve means life, "the mother of all living."

Evi means desire.

These are converted into evil.

We do not hesitate to say this is one of the most palpable tricks in the whole Christian scheme.

The future of the church rests upon the increase in population and the holding of these new generations in the faith.

Here is one purpose of the fall.

"Notwithstanding (her transgression) she shall be saved in childbearing, if they continue in faith and charity." (I Tim. 2:15.)

In simple, woman is held as a hostage, or pledge, for the fulfillment of this requirement. To save herself she must keep her offspring loyal to the church. The increase, the new generation, the first fruits, belong to God.

The subtlety of this scheme is amazing. Let us turn back to the beginning.

"In the beginning God made the heaven and the earth." (Genesis 1:1.)

The authorities admit that this symbolizes an ecclesiastical government and the masses of people.

Our authority that heaven means the ecclesiastical government is taken direct from Bible vocabularies published in the same Bible volumes.

In the second chapter of Genesis the Lord God makes Adam, meaning earth.

Such authorities as Kent and Schiller declare the meaning of earth in this connection signifies the productive masses of people. This very materially aids in our further interpretations.

"God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.

"And God called the firmament heaven.

"And God said, 'let the waters under the heaven be gathered together in one place and let the dry land appear,' and God called the dry land earth, and the gathering together of the waters called He seas." (Genesis 1:7-8-9-10.)

Nearly all ancient peoples regarded the sky as a solid vault or arched dome. (Genesis 7:11; II Kings 7:2; Psalms 78:23.)

It is significant, however, that this is not taught literally in the Bible, but is used figuratively, corroborating the similitudes which we have mentioned.

There are four kinds of water to be considered.

The pure spring waters in the mountains;

The rain falling from the clouds,

The impure waters of rivers and lakes,

The salten waters of the seas.

The ancients called any large collection of water a sea.

Sea symbolizes an army, as distinguished from waters meaning a multitude.

Waters also mean afflictions and ordinances. Therefore the waters are under the ecclesiastic control, for whatever purpose they may be put, in their distribution.

We must follow Abraham farther.

The atmospheric heat caused by the energy of the sun, causes the clouds to arise from the sea and the mist from the land, both of which become the veil or covering to conceal the mountains, the church.

Ur means fire, hence they came out of Ur of the Chaldees.

Chaldee signifies demons, doubtless the demons of the storm. These interpret the process of the thunder and lightning of the storm as begetting the rain.

That is, thunder seems to preach and exhort, and lightning signifies God's wrath and vengeance; by these the church doctrines are rained upon the people.

"My doctrines shall drop as the rain." (Deut. 32:2.)

"And out of the throne proceeded lightnings and thunders." (Rev. 4:5.)

The hot wrath of God melts the snow in the mountains and permits the waters to flow into the lowlands to take part in production, commerce, and trading.

Canaan means lowlands, merchandizing, and trading.

Thus does the church take credit for the distribution of the natural gifts of nature, personifying them as its own.

We recognize the first doctrine of the church as that which inspires production, exchanges, and transportation, the rivers being the natural highways for commerce and trading.

The waters now become the multitudes. Abraham becomes Ab —|— ra —|— ham, the father of a multitude.

"Abraham is the father of all." (Rom. 4:16.)

Canaan is the fourth son of Ham.

Ab means father.

Ra means Egyptian sun-god.

Ham means hot.

It is plain that the reference to merchandising and trading has in mind the necessity for the church to establish a source of material maintenance. Its first act is one of deceit and trickery. It pretends to supply the warmth and energy of the sun and the moisture of the rain, and demands in return the clouds of the sea and vapors of the land, which mean the ma-

terial benefits of both land and sea arising from natural processes.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. 9:11.)

This is the secret of the scheme in a nut-shell.

They make no pretense of having acquired ownership over their spiritual things, meaning the natural elements, other than by a fictitious inheritance which would not stand the test of any human court of justice and equity.

How does it occur that these "spiritual" things belong to the priesthood, and not to the people whose material things they are rapidly absorbing? If the people can live on spiritual food, why not the priesthood? Are they alone exempted from God's wrath?

That this is a scheme of usurpation is clear. When Abraham went into the lowlands he found the Canaanites already established there.

"The Canaanite was then in the land." (Genesis 12:6.)

"And the Lord appeared unto Abram and said, unto thy seed will I give this land." (Genesis 12:7.)

Right here is the beginning of the bargain to give to the Jews the right to usurp and control commerce.

The first position he assumes reveals his attitude towards the church; he stands between Bethel and Hai or Ai, meaning between the church and ruin.

Bethel means the church.

Ai means ruin.

This symbolizes the commercial support of the church.

Don't treat this lightly.

After having his position defined, Abraham goes down into Egypt, signifying a state of darkness, oppression, affliction, and ignorance.

This is a sinister thing. Abraham is the guiding spirit of the people upon which the church depends for support. Lot, his nephew, signifying veil, accompanies Abraham to conceal the church, power.

Out of this enterprise, this state of debasement, as symbolized by Egypt, the church emerges enriched.

"And Abram was very rich in cattle, silver, and in gold." (Genesis 13:2.)

He returned to his position between Bethel and Hai, between the church and ruin, again emphasizing that he is the church support.

Ai also means mass, therefore Abram stands between the church and the mass of people—fear of the wrath and vengeance of God.

Abram first went into the plain of Moreh, which signifies teaching, but soon abandoned this.

It seems logical to draw the conclusion that the church could not subsist by teaching alone, therefore it reversed the position and grew rich by making a commerce of affliction, oppression, and ignorance.

This will become more apparent in the rehearsal of the play in the Mosaic period, and the fabulous journey of the alleged Israelites in the wilderness. If we are asked for specific evidence, we declare that the commerce in indulgences and the invention of the fabulous purgatory are sufficient.

Superstition is the fruit of mystery, and blind faith the fruit of ignorance.

"Abram dwelt in the land of Canaan." (Genesis 13:12.)

Today the churches are engaged in tremendous commercial enterprises for profit. The churches purchase large tracts of the best lands in growing cities and hold them for years without paying taxes, and realize fabulous profits in their increased values.

Taxation is ruining the people, while non-taxation is enriching the churches.

The Jews practically dominate commerce.

Having established itself in a sustaining commerce the church, as piloted by Abraham, makes its next step forward. Abraham removes to the plain of Mamre, which is in Hebron.

This is of great importance.

Mamre means rebellious, bitter, that changes.

Hebron means society, friendship, enchantment.

Mamre was an Amorite chief.

Amorite means bitter, a rebel, a babbler.

Mamre and his brother Aner were "confederate with Abram." (Genesis 14:13.)

Aner means affliction.

Both Mamre and Aner are rebellious Amorite chiefs in Hebron, and had to be pacified. Society had to be appeased.

In a crusade by Abram, he was justified by Melchizedek, king of Salem, who suggested that Abram keep all the plunder, but Abram would not take the plunder for fear of being accused of being made rich. "But, the men who went with me, Aner and Mamre; let them take their portion." (Genesis 14:23-24.)

Is there nothing sinister in this?

Abram spoke for the church; he could not directly accept the plunder of a crusade, but his confederates could.

This was exactly the attitude of the Roman Catholic church for several centuries. When a people began to complain, and in their bitterness threaten rebellion, the chief or ruler was sent on a crusade, simply a form of plundering warfare, to draw the public mind away from revolution. An army was mobilized and sent against some helpless people to be murdered and robbed. The prince was returned a hero, praised by the pope, and the soldiers returned laden with the spoils of the crusade. The church denied direct participation in the spoils of these wicked enterprises, but it is a recorded fact that it indirectly was enriched by this invention of Satan.

Every man who has studied the history of nations and their wars, well knows the truth, that the majority of wars between nations have surreptitiously been brought about on this exact principle. The murmuring people must be appeased by this dishonest method of chastisement or chastening. By the hardships of war they better appreciate the comforts of peace. Hence the other meaning of Mamre, that changes.

There was a deep object in inspiring war between nations; the court of Rome becomes the mediator for peace, and always came out of such conferences stronger until the popes usurped temporal power.

Not only did the pope pose as mediator between God and man, but also between kings. They claimed "divine authority" to appoint and depose kings.

In making his covenant or baragin with the Jews, God says to Abram:

"I will make nations of thee and kings shall come out of thee." (Genesis 17:6.)

Of Sarah he said:

"She shall be a mother of nations; Kings of nations shall be of her." (Genesis 17:16.)

Of Ishmael he said:

"Twelve princes shall he beget. I will make him a great nation." (Genesis 17:20.)

Of Isaac he said:

"My covenant will I establish with Isaac. (Genesis 17:21.)

Again we warn mankind, this is not a romance; it is a living, burning tragedy. Israel is the priesthood, and Jehovah is the Christian power, meaning a governing institution, riding upon the back of humanity.

Let us examine this covenant of which we hear so much. All such bargains were ratified by oaths and feasts, exactly as oath-bound assemblies are formed today. These oaths are always antagonistic to civil institutions established by law.

Covenant means agreement, contract, bargain.

"I am the almighty God.

"I will make my covenant between me and thee.

"Thou shalt be a father of many nations.

"I will establish my covenant between me and thee and thy seeds after thee in their generations, for an everlasting covenant to be a god unto thee and thy seed after thee.

"And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for

an everlasting possession, and I will be their God." (Genesis 17.)

"Fear not Abraham, I am thy shield."

This is the bargain struck between the ecclesiasts and the Jews.

I will control religion and education, and you will control commerce.

Canaan means merchandising, trading.

This agreement no doubt dates from the time of the transfer of the Septuagint at a price of \$7,500,000, a fictitious history of the Jews to be used as a plausible historical background for the Christian exploitation.

It is a plain business and political bargain between two great human forces, seeking to monopolize human control, purely selfish in its motives, and demoralizing and destructive in its effects. We have similar communities of interest against humanity today.

When was this strange conspiracy hatched?

He who can give exact dates truly would be an intellectual marvel, for no trustworthy and truthful historians can agree on any of the vital points. The usual sycophant commentaries on the Bible and its characters are merely evidences of hysteria, having little of historical, literary, or educational value. The gush and fanatical chatter about the moral teachings of the alleged Christ are mere word-play. They do not dwell upon the words placed in the mouth of this same Christ expressing the direct opposite to these alleged teachings. Thousands upon thousands of good men, before and after this Christ character, taught equally as good lessons, with no intent to meddle with established human conditions. The Christian religion is not sought by the people, but is thrust upon them. No people ever solicited the sacrifice of a Christ; that also was thrust upon the world, and the benefits of such a theory have never been proven. Because the clergy step into their glittering pulpits, in their ornate churches, erected out of human energy, and picture in glowing terms the marvelous benefits to mankind

of the Christ idea, does not make it so, nor can one single evidence be given of such direct benefit or that such a character ever existed in fact.

The innumerable "septuagints," "vulgates," "papal editions," and "corrected versions," all conflict with one another. They should be cast into the fire, as were the many gospels of Peter, insofar as their "divine origin" and "inspiration" are concerned. They are human, very human.

But when we carefully consider the evidences of scientific knowledge betrayed by the authors of the scriptures, it becomes manifest that they were produced centuries later than their alleged periods.

Both the old and the new testament have been corrected, reconstructed, and altered during the centuries till they are not authentic from any point of view.

As late as 1590 Pope Sixtus V issued his version of the scriptures, threatening with excommunication any one who questioned or changed it.

Two years later, 1592, Pope Clement issued a fresh translation, suppressing that of Sixtus V.

As late as 1513 Pope Leo X allowed himself to be addressed as "infallible god" by his infallible bishops.

For many centuries, existing literature, hurtful to the Christian literature, was systematically gathered and burned to conceal the truth and foster falsehood.

This digression will help to clear up the mystery of the development of Israel, which is the Hebraic system out of which the Christian system is supposed to evolve. Nothing in the true history of the Jews justifies the presumption of making them the ethical sponsors of mankind.

PART VIII

THE PERIOD OF DARKNESS. DEBASEMENT OF ISRAEL

(Darkness demonstrates the necessity for light.)

The sojourn in Egypt, the Exodus, and the wandering in the wilderness symbolize the abject subjugation of mankind to an ecclesiastical obedience. They are but fanciful rehearsals of a policy of action before Christianity is put in practice, having no foundation in fact. It is the working plan for the actual Christian exploitation.

The whole of the old testament is pure fiction, and the new testament is to cover an imaginary period of action of the new dispensation, to account for a lapse of time between the Hebraic and the Christian systems, a period of about two hundred years when the gospels were not in existence.

During the first century there were no authentic gospels; the gospels of the second century are allegedly lost. This represents the period of preparation.

Humboldt says:

“The origin of the Bible is mythology and pretended tradition, the Semitic narratives included.”

Science disputes and disproves practically every important phase of Christianity; therefore the church is antagonistic to science. Nature demonstrates a premeditated evolution contrary to the Christian teachings; therefore Christianity is openly opposed to natural evolution and the manifestations of nature which reveal it.

In recent years the church has been compelled to turn towards a reconciliation with science and evolution, but with this tendency it has allied itself with great financial powers and controlling political influences.

We shall now take up the Israelites.

No such people ever existed; therefore there could have been no Exodus. The journey through the wilderness eliminates all claim to "divine origin," it being but a foolish and absurd rehearsal, in code, of a proposed course of action in a well defined, human enterprise, with anticipated profits as its goal.

The first step is to establish a condition whereby the increase in population will be a plausible excuse for colonization. This is symbolized by the sojourn in Egypt. Joseph means increase, and tells his brethren that he "preserves them a posterity." Christ, the alleged son of Mary, symbolizes humanity as that posterity, and also is taken into Egypt.

It is by a system of comparisons and experiences that the ecclesiasts attempt to make lasting impressions, the ulterior forces being superstition, ignorance, and fear. This is the underlying principle of their educational system.

They permit the child to burn its finger to teach it not to fool again with fire.

Moses erects a brazen serpent to heal those who are bitten, but not to prevent the bite.

On the same principle we shall find it debasing humanity in ignorance and evil to teach it the value of being good. Good is measured only by obedience.

Had this ecclesiastical power chosen to do so, it could have declared man inherently good and filled the world with good, instead of declaring him evil and filling the world with evil. But, then, there would have been no excuse for a church, or necessity for supporting a priesthood.

It is impossible for the same force to be both positive and negative at one and the same time. Cruelty is inherent in ecclesiasticism; therefore its every act is in some degree tainted by coercion or accompanied by a threat of dire vengeance.

"For thy God is a mighty God and terrible." (Deut. 7:21.)

"For the Lord your God is God of gods, and Lord of

lords, a great God, a mighty and a terrible, which regardeth not persons." (Deut. 10:17.)

This boastful god was none other than the high priest posing as a god. He strikes terror into the hearts of the people because they are "stiff-necked" and "disobedient."

Again he speaks for himself:

"Behold I make a covenant; before all my people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee." (Ex. 34:10.)

Reader, just pause long enough to contemplate an almighty, universal god thus boasting to an insignificant company of innocent people, and you will realize the puny thing that Christianity is, insofar as merit or morality are concerned. The impertinent plea that it has withstood the test of time, is without merit. Time has proven that it has no power to change the trend of humanity. Its boasted influence for good is disproved by present world conditions of evil—wholly out of proportion with the natural human increase.

Let us now pass towards the fire period. It is a theory that fire was first brought to the earth and under the control of man by lightning, which is as plausible perhaps as any other theory. It depended upon many separate ideas. The men of the stone age discovered that fire was potential in the flint. Other peoples saw volcanoes vomiting streams of molten lava which burned everything with which it came in contact. Nevertheless the Hebraic system drew its inspiration of the divine nature of fire from the lightning, and assumed that lightning and fire were one.

The cloud of Abraham settled down upon the Jews to conceal from them the heavenly bodies which they formerly had worshipped—"the sun, the moon, and the stars, even all the hosts of them, lest thou lift up thine eyes unto heaven and shouldst be driven to worship them." (Deut. 4:19.)

When we apply the code to an examination of this, it

reveals an entirely different significance, proving conclusively the personification of the heavenly bodies under the control of the high priest.

This was before the appointment of kings, and is evidence of premeditation in the establishing of kings by the high priest. Provision had to be made to prevent the worship of kings by their subjects, for that would separate the people into individual tribes with many gods, each tribe having its own king-god.

This jealousy is manifested in the continuous warnings:

“For thy God is a mighty God and terrible.” (Deut. 7:21.)

“For the Lord your God is a God of gods, and Lord of lords, a great God, a mighty and terrible God, which regardeth not persons.” (Deut. 10:17.)

“I, the Lord, thy God, am a jealous God.” (Ex. 20:5.)

Note above that the god begins with a capital, as does lord, but the subordinate gods and lords begin with small “g” and “l.”

Now, we shall analyze this.

Heaven means government, either a direct ecclesiastical sovereignty or one controlled by it.

King means tribe, or chief of a tribe.

Sun, moon, and stars signify rulers of different degrees of power; as applied to the church it signifies the pope, who is called the sovereign, the bishops, who are the “princes of the church,” and the priesthood, representing the stars.

“There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.” (I Cor. 15:40.)

This specifically differentiates between the ecclesiastical and the civil rulers.

“There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another in glory.” (I Cor. 15:41.)

It is important to understand what is meant by glory.

Glory means honor, fame, renown, grandeur.

There is not one of these words which can be applied to a heavenly body and tell anything of its inherent nature.

Each of the words defining glory is an acquired attribute and therefore may only be applied to earthly characters:

An honored statesman;

A famous actor;

A renowned soldier;

The papal grandeur.

We may now grasp the significance of "lest thou lift up thine eyes to heaven." It is a warning not to become enamored of civil governments and their sovereigns, to the detriment of the ecclesiastic glory.

Glory and power are the most conspicuous words in the Bible, the word power appearing in more than one hundred different passages.

Glory inspires hypnotic fanaticism and hysterical emotion.

Power inspires superstitious fear.

The greatest fear of Moses, representing the high priest, as the "God of gods" and the "Lord of lords," was the return to the worship of the heavenly bodies, the kings, princes, and heroes of the earth. After sun and moon worship came hero worship, with the latter more to be feared than the former.

The Hebrew interpretation of Egypt is Mizraim, from whence comes the word misery. It means oppression, affliction, darkness, ignorance.

The sojourn in Egypt was to prefigure a condition into which humanity was to be submerged for two essential purposes: to discredit civil rulers and governments, and to draw attention to the benign attitude of the church, and to level humanity to a common level of ignorance to be raised up as an inspired, intolerant, militant mob subject to the church call.

History demonstrates the truth of this. The attitude of the church towards science and free education through the centuries more than accuses it.

Each step in the fabulous journey through the wilderness

merely punctuates a pause in the rehearsal of the projected Christian practice.

The Israelites, as pictured in this story of Egypt, exodus, and the wilderness, never existed in fact. It merely portrays the proposed building up of a great church following, and the hardships they must endure to bring power and glory, name and fame, to the church.

All this is concealed in an artful code, understood only by the inner circle.

But it is a terrible truth that the Christian exploiters attempted to execute each precedent set by this fanciful play, and the fanatical followers of the fabulous Christ it introduced, to this day, pretend to believe it is all divinely authentic.

Throughout the whole theme we encounter dishonest trickery, even to criminality, which would not be tolerated today.

The schemers back of this great enterprise recognized in the widely scattered Jews a race to be juggled with. Traveling from country to country, they knew no national life of their own, consequently it would not be offensive, in fact would be a favor to established peoples, for the Jews to be drawn out of their countries if such a thing were possible.

The ecclesiastic experimenters felt perfectly safe in choosing this indifferent remnant of humanity for its people, and they constructed a fictitious, historical background against which to lean its dummy.

The Jew being a trickster and a trader by nature, had to be depicted as such throughout the old testament, even to an explanation of its origin, in Jacob the supplanter, out of Rebekah, a snare. How many people pause to consider that this peddling Jacob is the father of both the Hebrew and the Christian religion?

Moreover, it was necessary to account for the scattered position of the Jewish race at the time of this exploitation, therefore the sojourn in Egypt, the exodus, and the distribution of the Jews by the Hebrew god.

The Lord said to Jacob:

"Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north and to the south." (Genesis 28:14.)

This original promise to Jacob proves it was not intended that the Jews should become an established nation, and to this day they have not. It was the original purpose to put them in itinerant merchandising and trading that they might ever continue as an ally and adjunct to the Christian exploitation.

The 28th chapter of Genesis plainly reveals this Jewish scheme.

Jacob represents the awakening of the Jews, from the sleep which was supposed to have followed a previous period of grandeur, as depicted by the fabulous Hebraic history prepared for this purpose.

Jacob at once acknowledges the church.

"And he was afraid and said, 'how dreadful is this place! This is none other but the house of God, and this is the gate of heaven.'"

"And he called the name of that place Bethel." (Genesis 28:17-19.) Bethel means the house of God.

This was not the origin of the word Bethel, for Abram had long previously located between Bethel and Hai. (Genesis 13:3.)

Jacob continued to be the trading, bargaining Jew, insisting upon an agreement by which he was to receive "bread to eat" and "raiment to put on" and a guarantee of transportation back to his father's home, before he would accept the Lord as his God. He also agreed to pay to the Lord one-tenth of what he received.

Now, reader, is your reverence increased for your god, who was bargaining with this Jew for recognition? This is the same identical Lord God which the Christian church is bargaining with you to recognize, making you the same identical promises of a great future.

It is a strange thing that humanity has not long ago no-

ticed that these promises are dated so far ahead that the generation dies or forgets before fulfillment is realized.

The same policy governs in the wanderings in the wilderness. The Lord promises to lead the Israelites into a land of "milk and honey" which they never reach. On the contrary, after untold hardships they are reminded that the whole thing was to humble them and bring them to an abject obedience.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or not."

Recently a small automobile crossed this territory in four fours.

"And he humbled thee, and suffered thee to hunger.

"Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord God chasteneth thee.

"Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways and to fear him." (Deut. 8:2-4-5-6.)

There are several contradictions.

The Israelites were not told in the beginning that this was merely to try them to see if they would obey. They were not told that they would be given a code of commandments. Therefore the original idea was not as here stated.

Moreover, verses 5 and 6 of Deuteronomy 8, plainly reveal that the real purpose was to inspire superstitious fear of human beings posing as gods.

As we pass into the Mosaic period, this will stand out conspicuously as a part of a clean-cut, premeditated scheme.

The fire period begins with the fabulous character Moses, who draws his authority from a burning bush.

This is the attempt to account for the divine fire coming down from heaven. It comes with speech and authority and delivers the powers of God to Moses, who is made "God to Israel," "God to Aaron," and "God to Pharaoh," "God to the church," "God to the priesthood," and "God over kings."

This is the divine origin of the law and authority.

Fire signifies God's judgments.

Israel is the congregation; Aaron is the priesthood, and Pharaoh is the civil ruler, hence the antagonism towards Pharaoh.

The people under Pharaoh are the masses in darkness, oppression, and affliction. They are not included in the redemption. On the contrary, they are made the victims of the plundering Israelites.

"But every woman shall borrow of her neighbor, and of her that sojourneth in her home, jewels of silver and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters: and ye shall spoil the Egyptians." (Ex. 3:22.)

Reader, it is the Lord God of Israel who inspires this despicable theft, and the Lord God of Israel is the Christian God, and your God if you are a Christian.

Again it may be noted that woman is chosen to be tempted.

This is a bald precedent for Christians to spoil and rob those who do not come under the yoke of the ecclesiastical power.

It will be found in our journey through the wilderness that by a meaner trick Moses compels the Israelitish women to give these stolen jewels up with which to decorate the tabernacle. The wearing of jewels is condemned as the worship of carnal things.

In like manner the congregation is given wide latitude to plunder those not of the church that liberal donations may be made to the church. The sale of indulgences brings this within God's moral code. Yet God himself cannot grant pardon for sin if the priest forbids.

That the sojourn in Egypt merely symbolizes a phase of the program of a great enterprise, is evidenced by the constant intimation of preparation for some future event. This preparation, we shall find, is the coining of alleged prophecies—subsequently to be fulfilled by enforced adjustments of events.

An excellent example is the alleged selling into Egypt of Joseph, one of the twelve sons of Jacob.

Joseph does not signify a person. The name means increase, and refers to future generations. Words are put into his mouth to speak to his brethren.

"And God sent me before you to prepare you a posterity in the earth, and to save your lives by a great deliverance.

"And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children and thy children's children, and thy flocks and thy herds and all that thou hast." (Genesis 45:7-10.)

This preliminary talk is made clear by two words: Joseph and Goshen.

Joseph means increase.

Goshen means approaching, preparedness.

The fact is, practically all of them lost their lives.

The Mosaic scheme was known before Moses was even conceived. (Ex. 2:1.)

This is a specimen of the fulfillment of prophecy. Any one could prophecy that increase some time would necessitate colonization.

Joseph himself admits: "God did send me (increase) before you to preserve life." (Genesis 45:5.)

This is a mystical gnostic statement in code.

"God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." (Gen. 45:7.)

We thus understand that "increase" threatened to devour Egypt, and Moses, a priest, conceived the idea of taking a part of the people out into the wilderness and founding a new nation, which was to be governed by a high priest. Goshen merely represents organization and preparedness as the time for this withdrawal—or expulsion—approaches. This is the idea in a fictitious history.

It is not essential to enter into the fanciful details of start-

ing this fabulous journey. We have ample surprises awaiting our readers.

It is sufficient that the people had been cast down into tribulations and darkness, to break them away from Pharaoh, signifying sun worship, and that they had to wait for a time when increase had become a menace to the nation—or when their own condition menaced the Egyptian life.

We, of course, understand this to be the policy of colonization from older communities, and the establishment of new nations—all the nations at that time were under religious control.

The Mosaic dispensation prefigures the approach of a practical scheme based upon the anticipation of an increasing population to cover the whole world. It was known that the world is a globe centuries before Christianity.

Sun worship is not to be abandoned; it is to be put under a cloud, until a new and disguising form of sun worship is established.

It is a critical point, because it is the point of departure from the theoretical religious theocracy, based upon moral suasion, to establish the working plans and precedents of a practical form of religious government, based upon coercive laws and superstitious fear, the wise ones to be controlled by coercion, and the ignorant by fear of the unknown.

The break is symbolized by a controversy between sun worship of Egypt and the cloud and fire worship of the Mosaic theocracy, which are still bound together by Abraham, who was associated with the clouds. "All our fathers were under the cloud." (I Cor. 10:1.) "Behold he cometh with clouds." (Rev. 1:7.)

The fire worship symbolizes the bringing to the earth of the lightning and thunder of the clouds. The smoke of the fire evidences the connection, by arising from the fire into heaven.

Moses declares that the worship of the heavenly bodies—"the sun, the moon, the stars and all the hosts of them," is

reserved as the basis of the new universal dispensation, when men will impersonate these orbs on earth.

"God hath divided them (the heavenly hosts) unto all nations under the whole heavens." (Deut. 4:19.)

This is one of our strong points of evidence that the Christian forces prepared these so-called scriptures to use later as testimony.

The sun shines on all nations alike; the moon and stars are visible to them also, hence they are to be concealed by a cloud of mystery in order that a visible representation of them, in human form, may be worshipped on earth. We shall reveal these persons as the priesthood.

We especially invite attention to our chapter on the gnostic origin of Christian forms. We demonstrate the Roman Catholic organization as the earthly symbol of the planetary system, to demonstrate its universal aspirations. "The first man is of the earth earthy: the second man is the Lord from heaven."

In all forms of organized religion, the sun has symbolized the seat of the almighty god, because it seems to be the source of heat and light. The exploiters of all religions have struggled with nature to establish themselves in a position which would firmly fix them as mediators between this seat of power and mankind—a monopolized power has been the desideratum of every system, religious or otherwise.

The sun, the clouds, and the thunder and lightning, all were beyond human control. Fire seemed to take the place of these, giving warmth, light, and the cloud—all but the thunder, hence the trumpet, the voice of god, concealed in the smoke, through which Aaron thundered the words put in his mouth by Moses, "God unto Aaron."

"And he (Aaron) shall be thy spokesman unto the people: he shall be unto thee instead of a mouth and thou shalt be to him instead of God." (Ex. 4:16.)

How does it occur that God could not speak directly through Aaron?

"See, I have made thee a God to Pharaoh: and Aaron thy brother shall be thy prophet." (Ex. 7:1.)

Pharaoh means he that disperses; hence, Moses becomes the God to disperse darkness, the rising sun to the Israelites, to bring them out of Egypt.

The infrequency of clouds, thunder, and lightning in Palestine and surrounding countries, made them things to juggle with. Fire under priestly control symbolized the terrible, wrathful God, which was transmitted to the Christian system—for ages the common hearth was a national institution, presided over by king or high priest, fire being a priestly monopoly.

"Our God is a consuming fire." (Heb. 12:29.)

"And the light of Israel shall be for a fire, and his holy one for a flame.

"And there came a voice out of the cloud, saying, this is my beloved son." (Luke 9:35.)

Thus were the Mosaic symbolisms transmitted to the Christian scheme.

The reason fire has not been eliminated from the Christian system is because of the mystery surrounding it. It originally begat superstitious fear by which the alleged Moses ruled the Israelites. Remove fear and superstition from the Christian scheme and it would fail.

Moreover, the Christian dispensation is the period of light. Christ personifies light.

"I am the light of the world." (John 8:12.)

These seven words vindicate our theory that the first phase of Christianity was to personify all that had been figuratively designed by the alleged Hebraic system, which is but a cunning adaptation of the gnostic cosmic theory. There are throughout the Bible fragments of the philosophy of wise men who lived centuries before the Christian period.

Christ is personified light, human intellect. The church mystery is the cloud to conceal the source and draw the human mind away from the contemplation of the heavenly bodies.

This is why the church was antagonistic to science, which taught astronomy and chemistry, which betrayed Christianity as a make-believe religion. Naturally human intellect manifested the Christ principle in every man, therefore it was necessary to suppress it.

The crucifixion of Christ symbolizes the extinguishing of the human intellect in order to submerge the masses in affliction, superstition, and darkest ignorance. Joseph, Mary and Christ going into Egypt symbolize this.

The light of the world was put out, and the "dark ages" stand as accusing evidence. Humanity was to be debased to a common level to be reconstructed by the church.

Thus was the Hebrewism ushered into the world in a lamb's skin—not as a wolf in sheep's clothing, but a horrible beast.

Behind a cloud of mystery the secret ecclesiastic power, smothered learning; destroyed whole educational systems; suppressed science and philosophy; burned up or destroyed the world's literature, and plunged the masses into blithering imbecility later to be persecuted, plundered, and "refined" and "redeemed" by fire.

Almost the last warning of the old testament says:

"I will send my messenger, and he will prepare the way before me.

"For he is like a refiner's fire." (Mal. 3:1-2.)

Do you doubt this? Christ himself corroborates it:

"I am come to send fire on earth." (Luke 12:49.)

The last ten words in the old testament are:

"Lest I come and smite the earth with a curse." Mal. 4:6.)

The last word in the Bible "Amen," is the name of an Egyptian sun-god.

We call especial attention to these passages in the Bible to demonstrate the inconsistency of the whole system.

The last two verses in the old testament tell us:

"Behold I will send you Elijah, the prophet before the great and dreadful day of the Lord.

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." (Mal. 4:5-6.)

In the new testament, this promised Lord, Christ, declares:

"I am come to set a man at variance against his father, and the daughter against her mother." (Matt. 10:35.)

"Our God is a consuming fire." (Heb. 12:29.)

It is astonishing how nearly these dire threats were literally carried out, but the execution was more awesome than the threat.

Throughout the Bible God is a vengeful thing, forever and eternally anticipating disobedience to his will, and making threats of vengeance and hatred.

From every angle we see the premeditated purpose to destroy established human conditions. History proves this in many ways.

There is little room for doubt that the underlying purpose was to destroy educational systems and level all humanity, in order to erect upon this ruin a colossal super-power to control the world.

Humanity has suffered more from the alleged fulfillment of prophecy than from all other causes combined, because it involves all of the ills and evils that beset civilization.

Again we raise the voice of warning: mankind has been made the innocent victim of a foolish and irrational experiment for two thousand years, and the end is not yet. We are now in the convulsions of world dissolution, in a fanatical desire to bring about an impossible universal form of government, which the ecclesiastical forces believe they can secretly control. Every system must have its units to distribute strain and conserve energy. Universal government is a myth. Every form of government for large masses of people is weaker than appears on the surface. Revolution is but the repudiation of some abuse of power, by dissatisfied people, and may occur at any moment. Kinds are as necessary as species in nature's schemes, to adjust life to environment and necessity.

The end of this ecclesiastical tampering with natural processes, in an attempt to supplant the creative powers and establish human gods upon earth, has manifested in a great human tragedy. It is too late to eliminate from the human system the poisons of fanatical experimentation. Ecclesiasticism crucified humanity in the name of Christ.

Even the church itself is puzzled, putting on a bold and brazen front to conceal its own confusion. It is attempting to ally itself with the most powerful institutions which, like itself, live at the expense of the producing masses. But beneath it all there lurks that invisible power which has ever been in secret control of the ecclesiastical system, an oath-bound priesthood which lives only for power and its own perpetuation and aggrandizement. It was originally based upon the universal law of destructive assimilation, and now lives by the law of survival of the fittest.

The high priest of sun-worship concealed his god behind the clouds.

The high priest of fire-worship concealed his god behind a pillar of smoke.

The high priest of light-worship concealed his god behind church mystery.

The high priest of power-worship conceals his god behind political intrigue.

The same humanity has been the victim of all of these gods. Not once, in all of these systems, has there been a tangible evidence that the alleged god existed as an advisory personality to a priesthood.

The very first lesson taught to the Israelites upon their taking their alleged departure from Egypt, demonstrates this Mosaic organization as one of dishonesty and plunder. The "spoiling of the Egyptians" has never ceased, and never will as long as Christianity rides upon the back of humanity, for Egypt signifies a condition of oppression, affliction, and ignorance.

The church lives and thrives off the afflictions and sufferings of humanity.

“And Abraham returned from Egypt very rich in cattle, in silver and in gold.” (Genesis 13:2.)

In the very midst of the greatest modern calamity, the late world war, the churches in the United States attempted to coerce out of the people a billion of dollars.

At this time, when the whole world is groaning under the burden of unheard-of taxation, with insolvency leering from every commercial angle, the churches are boastfully pointing at their towering churches, costing many millions. These are embellished with furnishings representing fabulous riches. They import their pulpits, costing thousands of dollars; they install grand organs and magnificent art panels; all to draw to the churches awe-stricken crowds, exactly as other churches attract their crowds by semi-nude dances and similar alluring and enticing schemes.

This is not religion; it is merely a catering to the morbid sensations, to give notoriety to the church. The preacher has assumed the attitude of an actor, a mountebank. The pulpit (from *pulpitum*) truly has again assumed its function, the place where comedians do their stunts.

This is why they desire to control the moving-picture shows and broadcasting by radio. If they cannot rule, they seek to ruin.

“Either make the tree good and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.” (Matt. 12:33.)

These sinister words are a part of the much applauded teachings of Christ.

PART IX

THE REHEARSAL

THE FIRE PERIOD. MOSES TO JUDGES.

(“Our God is a consuming fire.” [Heb. 12:29.])

The evolution of this Christian enterprise is so plain and simple, it is amazing that mankind has permitted it to establish itself so firmly as a controlling power and influence in human affairs. Its success may only be attributed to its subtle processes and intrigues.

Before we begin the rehearsal, we shall briefly review the play. The fact that this rehearsal begins with fire is very suggestive, as will appear.

The basic theme is the ancient worship of light and the characters arising from the personification of its different mediums of manifestation.

These mediums are plainly revealed throughout the Bible as fire, the volcano, lightning, the sun, moon, and stars, culminating in the personification of human intellect as the embodied Christ and the God manifested in the flesh as life.

“In him was life; and the life was the light of men.” (John 1:4.)

Darkness, personified in ignorance, is the antithesis of light, therefore it is the opposing element in the theme. The development of the idea is revealed as a struggle between light and darkness, which are both personified in man as intelligence and ignorance, therefore the rise and fall of mankind is the true subject of the Christian scenario.

Genesis merely prepares the scenery for the gnostic background and selects the characters for the rehearsal of the play. In previous chapters we have explained the manner by which this is adroitly worked out.

The worship of light begins with Abram. Ab = father, ram = high,—high father. He comes out of Ur, meaning fire, but more appropriately, symbolizes heat, passion.

Terah carried Abram and Lot to Haran.

Terah means wind. Wind means war.

Abram means heat. Heat begets light.

“And the light of Israel shall be for a fire.”

Lot means smoke. Smoke means concealment.

Haran means mountain, which later becomes the church of Christ.

These are the four primary elements in this scheme.

Thus fire worship is elevated to the higher region, manifesting in the volcano. Mountain means the church of Christ. The volcano symbolizes eruption, belching forth upon the earth fire and smoke and noise.

The next attitude of Abram is as the lightning, manifesting in the clouds from which the rain falls, Abram becoming the father of a multitude, Ab —|— ra —|— ham, the high father of the multitude residing in the atmosphere. Ham means hot.

“In thee shall all families of the earth be blessed.” (Gen. 12:3.)

Thunder becomes exhortation and wrath.

Lightning becomes vengeance.

Rain becomes doctrines.

Abram enters the plains of Moreh.

Moreh means teacher, identifying light worship.

Abraham goes down into Egypt, which identifies him with sun-worship, which merely gives credit to sun-light as the agent of revelation by vision, and the development of living matter upon the earth.

It is out of Egypt that we are to see the rehearsal manifest.

Egypt means oppression and affliction.

Egypt also mingles moon-worship with its sun-worship, as a reflected light-worship, hence the priesthood contemplates control of education.

This is symbolized by Abraham having introduced his wife Sarah as Sarai, his sister. Upon being identified as his wife, she became a priestess in the form of Isis, moon-worship in conjunction with sun-worship, Osiris.

"Abraham is the father of us all," (Rom. 4:16.)

Jacob comes out of Abraham, and is called Israel. Jacob usurps the birthright of Esau.

"The light of Israel shall be for a fire." (Is. 10:17.)

"For our God is a consuming fire." (Heb. 12:29.)

Jacob means supplanter.

Rebekah, his mother, means snare.

The true significance is that the priesthood usurps from the common masses the right to rule, and to monopolize education.

Now we have sufficient evidence to cause us to examine the journey through the wilderness with deep suspicion.

We may from this point vision the period of preparation, for our characters are well defined in the twelve tribes of Israel, which we will now introduce.

Jacob the supplanter is Israel. (Is -|- ra -|- el.)

Rebekah, his mother, is a snare.

Israel means who prevails with God.

This signifies the priest, a prince with God.

The twelve sons of Israel in their order:

Reuben, vision; preparation, prophecy.

Simeon, hearing, obedience; receiving instructions.

Levi, joined, associated; organizing priesthood.

Judah, praise of the Lord; beginning to preach.

Issachar, recompense; establishing means of support.

Zebulun, dwelling; erecting churches.

Dan, judgment; establishing a court.

Joseph, increase; planning the propaganda.

Benjamin, son of the right hand; establishing protection.

Naaphtali, wrestling, struggling; establishing the councils.

Gad, armed and prepared; a militant guard.

Asher, happiness; felicitation.

Thus we know that Israel simply means the organization of the church forces, preparatory to an active campaign.

These symbolize also the twelve apostles of the new dispensation.

It will be found that there are seventy distinct stopping places in the journey through the wilderness, each symbolizing some attitude or active agent of the Christian propaganda. These symbolize the seventy disciples.

Following these we shall find an equally puzzling continuity of names and consecutive meanings in the list of prophets.

Before we take up the journey we will exhibit the pre-meditated state of preparedness which led up to this amazing idea of rehearsal.

Joseph means increase. He said to his brethren, when they fell down before him and called themselves his servants:

"Fear not: for am I in the place of God?" (Gen. 50:19.)

"I will nourish you and your little ones."

He had previously said to them:

"God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." (Gen. 45:7.)

Thus, long before Moses was born, and the Israelites had taken up their residence in Egypt, this exodus was contemplated and planned, even before the people taking part in the journey were born.

"Israel dwelt in the land of Egypt in the country of Goshen: and they had taken possessions therein, and grew, and multiplied exceedingly." (Gen. 47:27.)

Read this 47th chapter of Genesis; it is most edifying.

The Israelites had all their cattle and possessions in readiness for the exodus from Goshen. Now, don't get the idea that you are reading facts. This is all fiction; the Israelites never existed as a people, therefore they never exoded. It will not be necessary for you to pack your traveling bag to go on this journey.

This astounding journey, in some vivid imagination, is a rehearsal of the Christian scheme before it is put into actual practice.

We adapt the route of the Israelites through the fabulous wilderness, as shown by the map of Watson's Dictionary made for the Methodist Episcopal Church, and adopted at one of the conferences.

The following list of places are alleged to be the stopping places of the Israelites on this journey.

We have said that this Mosaic period begins with fire.

"The angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush." (Ex. 3:2.)

In the code angel means a priest, fire means judgments, bush means concealment.

There is a remarkable story concealed in the flight of Moses, after his having murdered and concealed an Egyptian. Fear caused him to flee into Midian. Jethro is the high priest of Midian.

Midian means strife, covering.

Jethro means posterity.

This reveals that the necessity for law is concealed in strife, and its future manifestation will be authorized by posterity. Watch this develop. Jethro, before the journey, makes a rendezvous with Moses to suggest the appointment of judges.

We shall now start on the fabulous journey.

Goshen signifies a place of preparation for the journey, the approaching time.

The first godly act is to teach the Israelites to plunder the unsuspecting, vindicating the meaning of Jacob.

"But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons and upon your daughters: and ye shall spoil the Egyptians." (Ex. 3:22.)

Remember this, its selfish purpose will manifest later in this journey.

Rameses means to thunder, beginning to preach the wrath of God to engender fear, for out of this fearful, terrible god, the "divine authority" and the laws will come.

Succoth means tabernacle, a tent or covering.

During the first three centuries the Christians were not permitted to own lands or erect permanent churches. In 321 A. D., Emperor Constantine issued a decree permitting them to accept gifts and donations, and to erect churches. To this day we erect temporary tabernacles for ranting, thundering, itinerant evangelists.

The popes acknowledged their gratitude for this by the "forged donation of Constantine," in the eighth century, in which they claimed that Constantine had surrendered to the church his fortune and sovereignty.

Etham means sign, badge, strength. Having released himself from the previous legal restraints Moses adopts the rod of God as his badge or sign of authority. This rod, like the apocryphal rod of Joseph, the espoused husband of Mary, refers to human increase, and is emblematic of the ancient phallic or sex worship.

Migdol means tower or towering, and signifies watchfulness. It required watchfulness at this critical point. This was an extraordinary enterprise. Subsequently the church steeple has symbolized the watch tower, and the clock in the tower is the reminder of the time. The Church steeple also symbolizes Phallic worship.

Pi-hahiroth means liberty, mouth.

This was the last station of the Israelites in their passing out of Egypt. It symbolizes the suppression of the liberty of speech on the part of the people. This was the first vital act of Moses under his rod of divine authority. There is a legend associated with this name which has a bearing. It is alleged that this camping place is on the edge of a swamp in which is concealed a monster called *Typhon*, meaning luxuries, hence we may conclude that the Israelites are to be deprived of all

their luxuries through fear. *Baal-Zephon* means the watchman. Baal means lord, master, possessor.

Lord signifies the keeper of the bread, the ancient word being *loving* or *loafward*. Hence we may conclude that the censoring of food and the legal dispensation of bread is contemplated. Naturally these drastic measures would engender identically what the next name stands for.

Marah means bitterness. This is in the wilderness of Shur, which means wall. It is in Arabia signifying a desert. It borders on the wilderness of Etham, which emphasizes Moses' badge of authority, which now assumes the additional strength of necessity.

Before we complete this journey we are going to demonstrate that this exploitation especially has in view the colonization of the Americas as the wilderness, which makes the words Arabia and Babel doubly significant. Arabia means evening, the precursor of the night. It also means a wild desert place, also a mixture, because this country was inhabited by different kinds of people, exactly as was Egypt, which means oppression, affliction. Night means oppression and affliction, also darkness and ignorance. Babel means confusion and mixture. In the United States we have a mixture of peoples and a confusion of languages.

It was at Marah that the waters were bitter and the people rebelled, and Moses cast into the waters a tree which sweetened them and appeased the people.

Marah is Mara, Miriam, Maria, and Mary, meaning bitterness and rebellion. "Ave Maria" or "hail Mary" means hail rebellion.

This presages the introduction of the doctrine of the "immaculate conception" which was not acceptable to the Jews until the genealogical tree of Christ, making him a Jew, was inserted in the waters, which means the people.

This is a sinister thing. Joseph, meaning increase, is betrothed to Mary, rebellion, who becomes the mother of Christ, the rising generation. Increase means the new generations to

be brought up in the priestly schools. Mary is derived from Mer, meaning the sea. The holy see is the church, therefore the church, by espousing increase, is going to beget rebellion, against the strong, the higher classes and the kings.

Pay close attention to this, it is of the greatest importance. The next stopping place proves conclusively that the doctrine of the immaculately conceived race, in the name Christ, is to be preached and the church is to usurp temporal power.

Elim means oaks, kings.

Oaks means the strong, mighty.

Kings mean the civil rulers.

At this place are *twelve wells* or fountains and *seventy palm trees*. Fountain means a source, and water means people, converts. Well means to spout, preach. Palm means victory.

These are the twelve apostles and the seventy disciples, directly following the sweetening of the waters of Marah.

Is there nothing sinister about this? The first words in the new testament insert this genealogical tree.

Christ sent his apostles forth to preach his doctrines with this injunction:

"Be ye as wise as serpents.

"Beware of men." (Matt. 10:16-17.)

Elim undoubtedly has the following in mind:

"The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth." (Is. 23:9.)

"He shall cut off the spirit of princes: he is terrible to the kings of the earth." (Ps. 76:12.)

There are two encampments following Elim. Encampment signifies a place of rest from travel, a field, therefore an established place for conversions instead of the church being moved from point to point.

Dophkah means drover. A drover usually signifies a cattle driver.

"God said, 'have dominion over the cattle.'" (Gen. 1:26.)

"He drove out the man." (Gen. 3:24.)

In Ezekiel, chapter 34, verse 17, the congregation is plainly referred to as cattle instead of sheep.

This herding and driving would naturally beget:

Alush, meaning crowd, tumult of men.

This is an encampment between Egypt and Sinai—between oppression and affliction, and enmity, oppression of the people, and enmity towards civil rulers.

Rephidim means a place of rest, a place of beds, clearly signifying at least a temporary sojourn where the comforts of beds took the place of the crude sleeping conveniences of travel. This should presage something important. The Israelites had been traveling through the wilderness of sin.

In the sense used here, sin signifies conformity unto or transgression of the laws of God as commanded by Moses by the mouth of Aaron. A sin of omission is the neglect to do what the law of God commands. The sin of commission is the doing of anything which is forbidden. They were caught in the meshes of the law coming and going. This concerns modern life.

“And he (Aaron) shall be thy spokesman unto the people: and he shall be to thee instead of a mouth, and thou shalt be to him instead of God.” (Ex. 4:16.)

Aaron is a priestly instructor or teacher before the adoption of a code of laws.

At Rephidim the Israelites accused Moses of bringing them into the wilderness, “to kill us and our children, and our cattle, with thirst.”

Moses overcame this by smiting the rock with the rod of God and bringing forth water. This reads like a childish story, but it is much more.

Aaron is the teacher.

Hur, who helps to hold up the hands of Moses against Amalek, means liberty.

Rod means authority, power.

Rock means refuge.

Waters mean multitudes of people.

The Israelites complaining are the priesthood.

The mountain means the church.

Amalek means the valley dwellers, those who lick up; the gnostic significance being that the valleys absorb the waters from the mountains, figuratively signifying that the greater liberties of the masses of people attract the people away from the church.

Moses' refuge is posterity brought up under the enforcement of statutory law. Coercion is to take the place of fear.

See how smoothly this works out.

"When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel, his people,

"He took Zipporah, Moses' wife, and her two sons, Gershom and the other Eliezer.

"And came into the wilderness unto Moses.

"And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from morning into the evening.

"Moses' father-in-law said, 'why sittest thou thyself alone?'

"Moses answered, 'Because the people come unto me to inquire of God.

"Moses' father-in-law said, 'the thing that thou doest is not good. Thou wilt surely wear away, for this thing is too heavy for thee. Thou art not able to perform it for thyself alone. I will give thee counsel and God shall be with thee: Be thou for the people Godward that thou mayest bring the causes unto God, and thou shalt teach them ordinances and laws.

"And thou shalt shew them the way wherein they must walk, and the work that they must do.

"Thou shalt provide able men, such as fear God, and place such over them, to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of tens.

"And let them judge the people.

"So Moses hearkened to the voice of his father-in-law, and did all that he had said." (Ex. 18.)

Reader, do you see nothing sinister in this bald conspiracy? Well, maybe we can open your eyes.

This is the product of Moses' smiting the rock. This rock was his refuge.

One meaning of waters is ordinances, laws.

Jethro, Moses' father-in-law, means posterity.

He is high priest of Midian, meaning strife.

Strife, arising from the multitudes, suggests the necessity for controlling ordinances and laws. This necessitates the appointment of rulers and judges. Now, had Moses previously been acting under the inspiration of God? If so, Jethro was wiser than God.

Moses is relieved of the labors, but remains the lawmaker and the court of last resort, the mediator. He also establishes the right of the high priest to appointments. This is the precedent upon which the popes attempted to seize the divine right to appoint kings, and this is why it is made a temporal prerogative.

Let us see what would result should this precedent be literally applied to the peoples of the earth today, if Christianity was wholly in control.

In round numbers there are two billion people. This would require 222,200,000 rulers and judges to be appointed by the pope.

Do you grasp this?

Is this power to distribute patronage something to juggle with? According to the original injunction these must all be men of the church who "fear God."

Moses wasted no time in making use of this patronage. In the very next chapter we find this:

"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.

“And ye shall be unto me a kingdom of priests.” (Ex. 19: 5-6.)

This is the identical kingdom Christianity is preaching today.

Thus the first act under the law established class supremacy and differentiation between the priesthood and the common masses of people.

In putting this into practice under the Christian dispensation, the greatest scandal in the early Catholic church was the open trafficking in church patronage by the popes.

In modern civil governments, the distribution of official patronage is flagrantly made a bribe to acquire high office. It is easy to approximate the possibilities in a system with 200,000 high officials, having 222,000,000 underlings plugging for them. What chance has the humble slave who must produce, not only for his own requirements, but also for these millions who do not produce?

Is it sufficient to say:

“If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?” (I Cor. 9:11.)

Well, this is the only reason given.

What would naturally follow this arbitrary assumption of authority? There is not a single evidence that a higher power than this fictitious Moses exists. This is a palpable and childish fiction used to convince the innocent masses that all law is of divine origin and from a “terrible” and “vengeful” god. The fatal error was to establish fear of the law instead of respect.

“For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people and the nations.” (Ps. 47:2-3.)

Only popes ever attempted to fulfill this by open force.

It is a law in nature for every system to cultivate that upon which it depends for maintenance.

The basis for the Christian exploitation is the alleged hered-

itary sin. Were there no evil there would be no necessity for the church.

Were there no evil there would be no need for law.

"Because the law worketh wrath: for where no law is, there is no transgression." (Rom. 4:15.)

"The law is the schoolmaster." (Gal. 3:24.)

Now, let us proceed on our journey.

Massah means temptation.

Meribah means strife, dispute, quarrel, contention.

These things are specifically subjects of adjustment by the law, and thus following Rephidim, add much to the theory of continuity of purpose in the journey.

We now arrive at the critical point in the journey. Here the law is handed to Moses.

Sinai means enmity.

Horeb means destruction.

The law symbolizes the enmity set up between good and evil, as defined by the church.

The Israelites, having shaken off sun-worship by withdrawing from Egypt, they are to be cured of moon-worship by the direct application of statutory law. Sin means moon-god belonging to the night, darkness.

Jehovah becomes the King of Israel. Jehovah means self-existing, self-supporting, taking the place of the god of Abraham, Isaac, and Jacob. The word has a vulgar reference to Phallic worship.

Abraham, light-worship, was supported by compensation.

Jacob, fire-worship, was supported by usurpation.

Israel is supported by compulsion and donations.

Under the Mosaic system both good and evil are taxed to maintain the priesthood.

These have been cruel examples for the makers of civil laws. Crime is made by law for the profit it yields. Whole communities are made criminal in a day by a single act. Whole generations have been raised up in the belief that they are moral and just, only to awaken to find, by the interpretation of a new

law, they are criminal. The final goal of this system is to bring every act of man under statutory law and subject to license and fines. This is a colossal manifestation of the sale of indulgences.

It is at Sinai that Moses establishes by fear the precedent by which the high priest becomes the permanent mediator between the people and their god. He nearly frightened them to death by showing them a volcanic eruption.

"And they said unto Moses, speak though with us, and we will hear: but let not God speak with us, lest we die." (Ex. 20:19.)

To this day that despicable attitude of persons in high office strikes terror into the hearts of the people who dare not approach them. People in high social position are required to approach kings upon their knees and kiss the foot of the pope. The system has made sycophants and cringing cowards of men of their own blood and bone.

Moses immediately took advantage of the law to establish coercive taxation, and incidentally he betrays the reason why he had suggested in Goshen that the Israelites "spoil" the Egyptians by stealing their gold, silver, and brass jewelry, and their gaudy clothing.

"Speak ye unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

"And this is the offering which ye shall take of them: gold, silver and brass.

"Blue, purple and scarlet, and fine linen and goat's hair.

"And ram's skins dyed red, and badger's skins, and chittim wood.

"Oil for the light, spices for anointing oil, and for sweet incense.

"Onyx stones, and stones to be set in the ephod and in the breastplate." (Ex. 25.)

This is strange charity in which the recipient dictates the gifts.

It is evident on its face that a band of half-starved vagabonds, wandering about in a wilderness, did not make these things, therefore Moses was simply confiscating, by "coercive suasion," those things of which they had "spoiled the Egyptians."

This set the precedent by which untold millions have been taken from the people through an unnamable fear which prevents their saying no. This Mosaic bunco-game was worked to its full limit during the late world war period with coercive beggary. People who had the courage to say no found the finger of fanatical scorn pointed at them, and the bigoted mob of non-producers was ready to burn them at the stake as of old. Paran, meaning beauty, glory, ornament, is the place which marks this precedent, which may well be named coercive suggestion, begetting fear.

Taberah means burning.

This is exactly the spirit manifested as expressed above. It is here that the murmurers were burned. The mixed multitude fell a-lusting for flesh to eat.

"The Lord heard it and his anger was kindled, and the fire of the Lord burnt among them and consumed them." (Num. 11:1.)

Tophel signifies ruin, which was brought upon those who complained, or refused to give.

We are logically arriving at one of the vicious parts of this story, which undoubtedly is the precedent of the inquisition which tortured and burned at the stake, it is estimated, fifty millions of human beings.

This place of burning is also called Kibroth hat-ta-a-vah, meaning the graves of lust, ruin.

When you read our chapter on the inquisition you will remember this. It does not refer to hungry human beings, for they did not exist. It means a beastly desire to vent cruelty upon those whose conscience will not permit them to attach themselves to the church and impoverish themselves by main-

taining it as an exclusive, self-appointed, non-productive parasite.

It signifies the crusaders and inquisitors lusting for human flesh, potential in the minds of the hellish ghouls, authors of this diabolical scheme.

In I Corinthians, chapter 10, may be found specific evidence of collusion between the old and the new testament. Paul refers to this identical subject:

"But with many of them God was not well pleased: for they were overthrown in the wilderness.

"Now these things were our examples, to the intent we should not lust after evil things as they also lusted.

"The people sat down to eat and drink, and rose up to play.

"There fell in one day three and twenty thousand."

This has reference to this same place of burning in the wilderness. All pleasures must go.

Let us look more closely into this horrible hole.

Ruin means destruction. That is what Horeb signifies, and we shall now see this put into practice.

We find that Tophet was a place of human butchery at Jerusalem, located in the valley of Hinnom. A large fire was kept constantly burning, allegedly to destroy false gods, but in fact for human sacrifices to appease the fire-god.

If there is any doubt about the authors of the Bible being familiar with this, it is dispelled by the following:

"Tophet is ordained of old: yea, for the King it is prepared: he hath made it deep and large: the pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it." (Is. 30:33.)

In the code brimstone means desolation and torments.

The names Horeb and Sinai are practically interchangeable. Technically, however, Horeb is the mountain base and Sinai is the peak. According to the Syriac, Sinai signifies enmity. Horeb means destruction, hence the peak of this destructive movement is to create enmity; to reach the peak we must traverse the lower part of a mountain.

The whole mountain signifies the church.

We shall soon see the significance of this.

Isaiah is prophesying what is to occur under the Christian dispensation.

Reader, if you are very touchy about grewsome suggestions, you will be shocked when you learn the truth about Hinnom.

Hinnom means Gehenna, hell, the grave. The word also means wailing.

This was the place where children were sacrificed to appease the fire-god Moloch. Moloch was the god of the Ammonites.

The fact that this means the Israelites and that they were fire-worshippers, is revealed in the ancestral name Ben-Ammi, signifying my people, a term commonly applied to the Israelites.

Toph signifies a drum.

Drums were constantly beaten during these ceremonies to drown the cries of terror and anguish of the tortured children, and the wailing of the parents.

Now read again Isaiah 30:33 and we may know the full significance of Mt. Horeb and Mt. Sinai.

Paul said: "These are for examples:"

This is not figurative, hence Christianity touches upon it lightly. We may now understand why Tophel signifies the grave and ruin, and why Sinai means enmity. This horrible story is intended to set up an enmity between Moloch and Christianity, between fire-worship and light-worship. The period of the transition had come.

The worship of Chemosh and Moloch was accompanied by pleasure, joy, and revelry, which made them attractive. The worship of the Christ is accompanied with an attitude of grief and long suffering, touching the weakest sentiment of the untutored masses. There is enmity between these two systems.

"And thou shalt not let any of thy seed pass through the fire to Moloch." (Lev. 18:21.)

This mysterious caution by Moses was due to the fact that the Hebrews were addicted to the worship of Moloch, before they became Israel and were brought under statutory law.

Abraham was willing to sacrifice his son Isaac to Moloch, but was warned by an angel, (a priest), not to do so, and because of his obedience the Lord promised him great rewards. This is a precedent for the doctrine of rewards and punishments.

Solomon built a temple to Moloch on the Mount of Olives. (I Kings 11:7.) Solomon is a forefather of Christ.

Manasseh, a long time afterward, united his piety, making his son to pass through the fire in honor of Moloch. (II Kings 21:6.)

To this day a crude form of the rites paid to Moloch may be found in the quaint old city of Nassau, on the island of New Providence. Nightly the negroes build fires, about which they gather, beat crude drums, and dance, to draw the good-natured tourists out in the balmy night to see the ancient "fire dawnce," and incidentally to contribute their spare change—the main purpose back to antiquity.

We must remind the reader that we have not abandoned the journey through the wilderness; we have only been lingering about a period prolific in suggestion and precedent.

Tophel, Horeb, and Sinai warn us of the crusades and the even more terrible inquisition, which were put into active practice by the Christians. Isaiah's woodpile was the suggested precedent which caused the burning at the stake and the horrible torture and mutilation of millions of helpless, innocent human beings.

Christianity secretly worships Moloch as a form of sun-worship.

"For our God is a consuming fire." (Heb. 12:29.)

PART X

THE REHEARSAL

PERIOD OF TERRORISM. FROM THE LAW TO KINGS.

(No law hath power over a man longer than he liveth.—
Rom. 7:1.)

Continuing the journey we arrive at *Hazeroth*, meaning court.

We have passed through the places of temptation and fall under statutory law. We now enter the period of trial. Moreover, the system now reaches out for the villages, the name also signifying villages.

In the period of the inquisition, movable courts were set up in the remote villages, difficult of access to centres. Naturally the people were indifferent towards the church, and it was expensive to make them contributory to the movement. These courts became terrors to innocent, harmless peoples. Accusation usually meant conviction, and conviction death.

At Hazeroth is mentioned the killing of Sihon. This corroborates what we have said, the name signifying a rooting out. This was anticipating the plundering crusades, for Sihon was an Amorite king, therefore a Canaanite against whom the Israelites directed their raids.

"Behold, I have set the land before you: go in and possess it." (Deut. 1:8.)

This is clearly the precedent for the crusades. Hazeroth is to strike terror into the people and open the way to kill them and confiscate their properties.

Rithma means broom.

Evidently it is to be a clean sweep. From what follows this is a truth.

Rimmon-parez means the pomegranate of wrath.

Pomegranate means many-seeded, therefore this signifies the sowing of wrath in many forms, exactly agreeing with the previous suggestions of vicious acts towards peoples.

As this is all aimed at the elimination of every form of opposition, both religious and political, the most trivial thing may conceal sinister objects. Sinister is identically the word to use in connection with these words. It means a badge of illegitimacy. A "bend sinister" should be branded across the face of this whole scheme.

We previously have not examined a god of storms, thunder and lightning.

Here is what is concealed in this innocent pomegranate of wrath:

Rimmon was the god of storms, thunder, and lightning, worshipped by the Syrians of Damascus.

Thunder means God's wrath.

Lightning means vengeance.

Syria means deceiving.

Damascus means a sack full of blood.

Does this sound like a religious propaganda?

The wrath displayed by the church of Rome in the murderous inquisition is indescribable.

Wrath means passion, anger, ire, rage, fury, exasperation, indignation, resentment. Are these human or godly sentiments? In its execution the church, in order to shirk responsibility, turned the execution of vengeance over to its trained, intolerant, bigoted, fanatical mob, absolving it after the horrible deeds.

The very next stop corroborates this.

Libnah means whiteness.

Assumed meekness and innocence cover a multitude of duplicity. In I Chronicles 6:57, we are informed that Libnah is a city of refuge for priests. We previously found that Cain and Nimrod were city builders.

Cain builded the city of Enoch, meaning discipline.

Nimrod builded the city of Babel, meaning confusion.

Therefore we may know that these cities simply signify conditions, and this city of refuge under the innocent name of whiteness means absolution.

We may mention here, as a remarkable fact, that Mount Palatine in Rome, as far back as 753 B. C., was a common asylum or place of refuge for criminals, debtors, and murderers, who fled from their native countries to avoid punishment. This was the beginning of Rome, which gradually spread to Capitoline, Aventine and Esquiline hills. Rome became the city of Catholicism.

When he committed murder, Moses fled to Midian for the same reason. Monasteries are the real cities of refuge for priests who commit crimes. If he can conceal himself in a monastery before the hand of the law is actually upon him, the priest is safe, for the law does not enter the "holy places" of the church. This is one of the freaks of modern government.

Libnah simply means to "whitewash."

Inasmuch as it is associated with Hebron, meaning society, friendship and enchantment, and with Eshtemoah, meaning a woman's bosom, it probably includes nunneries. (I Chr. 6:57.)

The word Nun signifies son, posterity.

This is a period of strenuous activities and drastic and rapid changes, driving the priests to Hilen, meaning cells or caves. *Risseh* means ruin, rain, distillation, watering, dew.

This is a logical result of the rooting out.

Waters in this connection mean ordinances, laws.

Rain means doctrines.

Ruin means destruction, desolation, overthrow.

Distil means to extract, draw out.

Dew means conversions.

"My doctrine shall drop as the rain." (Deut. 32:2.)

Does this sound like rule or ruin, conversion or destruction?

No one can be foolish enough to believe this continued continuity is due to accident.

Khelathah means assembly.

The dictionaries say nothing is known of this place. Of course not, any more than any of the other fabulous places on this fake journey. It is logical that this proposed activity will require the close attention of a council of the wisest heads engaged in the enterprise. Assembly means council, conclave, synod, congress, convention.

The councils and assemblies of the church have made endless volumes of history. They were most powerful during the periods of crusades and the inquisition; they are a part of this exploitation.

Mount Shapher means beauty, elegance.

Again we have an "unknown" place, but it goes without saying that beauty and elegance have no place in a straggling, half-starved people, therefore this has some hidden significance.

Haradah means fear, terror.

This is more in keeping with the story. Its location is "unknown," but in view of preceding places it easily may be located in the hearts of the people.

Fear means fright, dismay, terror, alarm, dread, consternation, apprehension. All of Europe was under this stress for centuries while the church was in its glory, burning innocent people at the stake.

The superstitious fear put into the minds of the Israelites may be understood by the following:

"And they said unto Moses, speak thou with us, and we will hear but let not God speak with us lest we die." (Ex. 20:19.)

Pause and think of the absurdity of this. God having agents upon earth to draw the people to him, and killing them if they speak to him. This is the precedent for that contemptible theory that the common herd must not address persons in high places.

But this is the unapproachable god of Christianity, "fearful" and "terrible."

"Because I have called and ye refused; I have stretched out my hand and no man regardeth.

"But ye have set at naught all my counsel, and would none of my reproof.

"I also will laugh at your calamity: I will mock when your fear cometh.

"When your fear cometh as desolation." (Prov. 1.)

"I will put my fear in their hearts, that they shall not depart from me." (Jer. 32:40.)

"The fear of the Lord is the beginning of wisdom." (Ps. 111:10.)

"The fear of the Lord is the fountain of life, to depart from the snares of death." (Prov. 14:27.)

Who set these snares that they were known?

The mother of Israel, Rebekah, means snare. Therefore the snare preceded Israel.

"I will forewarn you, fear him which after he hath killed hath power to cast into hell: yea, I say unto you fear him." (Luke 12:5.)

This is the essence of the usual hell-fire and brimstone sermon.

Hell means the grave.

"Be not high-minded but fear." (Rom. 11:20.)

This is the meanest kind of coercion by fear and terrorism.

"And so terrible was the sight, that Moses said, I exceedingly fear and quake." (Heb. 12:21.)

Thus was fear hammered into the souls of the ignorant by mean designing men to establish a superstitious belief in a "fearful" and "terrible" god. The inquisition was an actual demonstration of that god's wrath, but this was executed by well drilled human beasts. By thus putting into practice the most blasphemous crimes ever committed by men, Christianity branded its fearful god as the meanest type of murder. The terror inspired by the papal crusades and inquisition drove whole communities insane.

Christianity has not at any time abandoned this blood-thirsty hatred for that part of humanity which will not stultify itself by coming under its self-imposed censorship of mind and morals.

The simple meaning, fear, is quite sufficient to define Haradah.

Makheloth means place of assembly or meeting.

Khelathah having established the assembly, it is natural that a meeting place should follow. Meeting means assembly, convocation, synod.

Do not treat lightly this continuity of meanings. We hear all of these terms in constant use today. Why should they appear so uniformly if this was an actual journey?

Tahath means station.

Inasmuch as Tahath is alleged to be the son of Assir (I Ch. 6:23.), meaning prisoner, this station is close to signifying a police station.

The next stopping place also signifies the same.

Tarah means station.

Therefore, following so closely the establishing of the council and a meeting place, we shall assume that station implies position, established places for talking, "blowing" as it is commonly called, for Tarah is Terah, meaning wind.

Mithcah means sweetness.

There is nothing to explain this; the place is unknown of course. We take it, however, that it has reference to the approach of a more conciliatory period, perhaps the ecstatic satisfaction of a state of felicity. Sweetness is often applied to human disposition.

"My meditation of him shall be sweet," (Ps. 104:34), a state of adolescent ecstasy.

Hashmonah means fatness, diligence, enumeration, embassy, present, fertility.

Now we may understand Mithcah better.

This signifies a fat period with a life filled with sweetness.

That this refers to a condition of the church and priesthood is very apparent.

Fatness is a common term throughout the Bible to signify abundance, fulness, and also tacit bribery.

"And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savor: all the fat is the Lord's." (Lev. 3:16.)

Fatness, used in this sense, also signifies surplus production in general. This theory is the basis of taxation the world over. This not only manifests in taxation, but also in the corpulency and obesity of the priests. Monks and priests are always pictured as sumptuous, well-fed men, "fat with food and red with wine."

"The liberal soul shall be made fat." (Prov. 11:25.)

"The soul of the diligent shall be made fat." (Prov. 13:4.)

There is a distinction here not quite plain.

"A good report maketh the bones fat." (Prov. 15:30.)

"He that putteth his trust in the Lord shall be made fat." (Prov. 28:25.)

"Thy paths drop fatness." (Ps. 65:11.)

"Therefore God give thee of the fatness of the earth and plenty of corn and wine." (Gen. 27:28.)

It makes one feel greasy all over to read about it.

"And in this mountain (church) shall the Lord of hosts make all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." (Isa. 25:6.)

The clergy and the Jews alone are particularly exempted under the "prohibition act."

Thus a constant temptation is dangled before hungry humanity. Let us find the underlying motive. Hashmonah means diligence. If bribery fails the law is invoked.

"The judges shall make diligent inquisition, so shalt thou put the evil away from among you.

"And those who remain shall hear and fear.

"And thine eye shall not pity." (Deut. 19.)

History proves there is no true pity in practical Christianity.

We previously intimated that Tahath, the Son of Assir,

meaning prisoner, might signify a prison. We find an immediate admonition concerning diligence in this connection.

"When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him: lest he hail thee to the judge and the judge deliver thee to the officer and the officer cast thee into prison." (Luke 12:58.)

To those familiar with the history of the inquisition, this will be recognized as plain instructions for those who sought to deliver their enemies as victims for the inquisitors, to be prepared with evidence to convict them.

This was overcome by the Duke of Savoé by his issuing a decree by which the unsupported accusation of one person was sufficient to condemn a victim to the stake, the accuser receiving a reward for his act. The result was that thousands of lives were sacrificed by perjury for the sake of the reward, the priests absolving the accuser. This is authentic history.

Beeroth means wells.

A well means to spout, a source of pure water, but we take this to signify a source, a well-spring. We frequently find "wells of wisdom," "wells of thought." This is corroborated by the fact that Beeroth is the son of Jakan, signifying thoughtfulness.

Thoughtful means considerate, careful, cautious, heedful, diligent, contemplative, reflective.

Thoughtfulness is very essential at this period. It signifies that the church realizes the necessity for assuming a less hateful attitude towards mankind if it is to cultivate a church race of people.

It appears that Beeroth is purposely left out of the route named in Numbers 33, because of his nature, which holds him aloof from the Mosaic administration. Notwithstanding, he is placed on the map of the journey, appearing on the other side of the mountain.

In Joshua 9:17, we find the Israelites murmuring against the children of Beeroth, because of their aloofness, but the

Israelites were restrained from destroying them because they "swore by the Lord."

This is one of the most subtle places in this alleged journey.

Beeroth is the son of Jakan, meaning thoughtfulness. This has two very important meanings. It proves conclusively the ignorant and untutored nature of the Jews who complained because the Gentiles embracing Christianity held aloof from them, and they do so to this day. Because they were allied to the cause, they were not molested by the Jews.

This merely conceals something of vastly greater importance. Beeroth signifies the monks residing in monasteries, hence it is not in the list. There is little doubt about the monks having originally worked out this scheme, they were the thinkers. The monks were absorbed by the Christians, but they being of a militant character, retired into the seclusion of their monasteries, taking little or no active part in the execution of the ecclesiastical exploitation. The priesthood no doubt murmured against this exclusiveness, calling it "aloofness" This may also have some reference to the thoughtful men of high intellect who are cold and indifferent towards the church. In any event there is mystery here that is interesting.

In Genesis 36:27, Jakan, thoughtfulness, is Akan, meaning keen of vision.

In I Chr. 1:42, Jakan is named as the son of Ezer, meaning help. Eli + Ezer means God's help.

Thus we identify Eli as god and this explains that thoughtfulness is keen of vision and helpful to the cause.

This is becoming clearer with each step, and plainly signifies a period of ethical preparation and especially the bringing under control and discipline of the working forces, in order that the inner priesthood might assume the attitude of Beeroth and retire into the background and become the invisible guiding power, the unseen god. Bene-Jaakan means the sons of Jakan, the sons of thoughtfulness.

This should indicate that we are drawing towards the end of the strenuous part of the alleged journey, and radical and rapid changes may be expected, and these will be of an ethical nature.

We are more than vindicated in this conclusion by the next stop.

Moseroth or *Mosera* means bonds, discipline, erudition, teaching, correcting.

We must remember that the first halting place of Abram in Canaan was Moreh, signifying the teacher.

PART XI

THE REHEARSAL

THE LIGHT PERIOD. SCHOOLS AND DISCIPLINE

(Light reveals horrors as readily as it does glories.)

At this point an attempt is to be made to lift humanity out of the state of ignorance into which it had been submerged. Like a child it is to be coaxed to absorb the superstition, intolerance, and bigotry which will convert it into the fanatical hosts of the church, the ever ready mob, trembling under the rod of the Christian church, the dreadful excommunication. *Gudgodah* or *Hor-hag-gid-gad*, meaning cleft mountain, or hill of felicity.

Up to Moseroth, Aaron, meaning enlightener, had been high priest, that is, the high priest was the source of all that the people were permitted to know. Aaron dies here and Eleazar, his son, ministers in the priest's office in his stead. Eleazar means the help or court of god. *Hor hag-gid-gad* is thought to signify thunder. We believe it distinguishes exhortation from teaching.

It is the purpose to separate the school from the church, the hill from the mountain. This presages the establishing of parochial or parish schools. Parish means attached to the church.

Technically, parochial means narrow limits in sentiment or taste. Therefore the extent of learning is to be held to narrow limits.

The church is symbolized by the mountain, and the school by the hill. Hill also means district. One must traverse the hills to reach the mountain.

The cleft-mountain is important; it means a division of ecclesiastic labor.

The preacher stands up to preach, the teacher sits down

to teach, the people kneel down to pray, man lies down to die, and he is lowered into the grave.

What is to be taught in these schools?

The original system is the Jewish haggadic fables, and this corresponds to the church classification. The word haggadoth is derived from the root word from which hagdgid is derived. It means the legends, anecdotes, fables, and sayings from the Hebrew Talmud, especially illustrative of the law, a cunning method of instilling into the minds of the ignorant masses a pleasing and sympathetic respect for the church discipline, the very essence of bigotry. Hag means a witch, a sorceress, enchantress, hence the system consists of fanciful and improbable stories, expressly intended to beget superstitious fear, awe and wonderment.

Added to this are the apocryphal fables derived from the Persian, Arabian and Hindoo mythological systems. This is the source from which Christianity plagiarized practically all of its doctrines.

Untutored humanity was treated like a child, after it had been held in the "bondage" of ignorance for a thousand years. It had to be taught these fabulous things, in order to attract it mentally toward a course of inspired superstitious bigotry, to convert the Mosaic terroism into a respectful fear and obedience towards the priestly discipline.

Hill means an embankment, hence we recognize the ulterior and invisible significance of this similitude. This "hill of felicity" is a fortress to stand between the church and the civil government. The masses are secretly being trained into fanatical intolerant mobs.

In warfare mounds are thrown up as fortresses. The parochial schools are the army barracks of the church.

To make its teachings attractive it selected the alleged Hebrew haggadoth, with its astounding romance and fable. If this were but a simple and harmless attitude of the church towards the ignorant masses it would be bad enough, but it has an ulterior purpose. The fanatical mobs which stood ever ready to respond to the consecrated fingers of the priests, during the

periods when the crusades plundered all the weak nations, and the hellish inquisition was fertilizing Europe with the blood of its own people, were incubated in this school.

Philosophy is no respecter of persons. It exposes hypocrisy as readily as it reveals the truth. One of the great mysteries of Christianity has ever been the curious fact that it is eternally and forever parading sorrow, grief, pain, and misery; never portraying external joy, happiness, pleasure, and comfort, but openly combatting them, because they tend to deprive the church of the opportunity to pose as consoler of sorrow.

The advocates of Christianity assume a hypocritical aspect of long suffering, patient, enduring sorrow and pain. They cultivate a cadaverous, sallow, weeping, appearance to enhance and exaggerate the idea of soul suffering. They advance the mean idea that humanity was born to suffer. Adam, "the son of God," inherited sorrow and pain.

This is pure hypocrisy or fanatical hysteria. There is not one plausible reason why a religion should require the debasement of the human body. A healthy mind cannot abide in an unhealthy, pain-racked body. The very attitude of the church is one of beggary and a plea for sympathy. Stop to consider a god requiring such supplication of any of his creations. Think of an all-powerful god creating things which cause disobedience to his own laws and wishes.

Here is the explanation.

A negative force congests; restraint and congestion beget pain. A positive force relaxes the congestion, giving freedom of action, with consequent pleasure and bodily comfort, due to proper respiration and circulation.

The Christian religion assumed a negative attitude from its very origin, attempting to congest humanity under its control, restraining natural liberties and forbidding physical expansion and pleasure and cultivating pain and sorrow, grief and suffering to vindicate a fictitious Christ voluntarily suffering for humanity, a presumptive and intrusive sacrifice.

From time to time the church has found it necessary to relax its rigid restraints, life becoming unendurable.

We may quickly understand the urgent necessity for the adoption of a pleasing literature to break the monotonous grind of church routine.

This is highly suggestive of the truth that higher education was only intended for the priesthood, that they might continue selfishly to pose as the learned masters, while developing in the masses that hysterical state of mind which causes overwrought persons to overflow with religious fervor, ecstasy, and rapture, which quickly may be transformed into bitter and vengeful fanaticism. This is why it is called a hill, an embankment; the educational system of the Christian church is its army barracks. Embankments have always been resorted to in warfare as fortresses or safeguards.

We shall see some rapid changes of policy from this point on.

Jothbathah or *Jotbath* means goodness.

Goodness means value, worth, excellence.

Jotbath is "a land of rivers of water." (Deut. 10:7.)

In the scriptures bread and water symbolize the chief supports of life, therefore by the same similitude "rivers of water" should signify abundant avenues of maintenance.

But we found that Abraham became the father of the multitudes signifying people, therefore "rivers of water" could also signify the masses available to the church, which would naturally contribute towards maintenance.

"At that time the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him and to bless him in his name unto this day." (Deut. 10:8.)

This separates the priesthood from the schoolteachers, establishing the hereditary rights of the priesthood.

Let us examine Jotbath more closely.

To value means appraise, assess, reckon, estimate, prize, esteem, treasure.

Worth means price, value, rate, desert, merit, virtue, excellence.

Excellence means superiority, perfection.

All of this is quite appropriate to the proposed policy. It was a period of appraisal.

Ebronalh means gateway, signifying power, security.

The church is the gateway to heaven. Gateway means entrance, passage, route, avenue, channel.

"Thy seed shall possess the gateway of his enemies." (Gen. 22:17.)

"And he (Jacob) was afraid and said, 'How dreadful is this place; This is none other but the house of God, and this is the gate of heaven.'" (Gen. 28:17.)

"Open to me the gates of righteousness: I will go into them and I will praise the Lord." (Ps. 118:19.)

The usual symbolic meaning of gate is power, security, safety.

Peter guards the gate into heaven through the church.

In every great siege in war, it is sought to batter down the gates which protect, therefore the church has erected strong gates for its protection against assault.

"The gates of the Lord, into which the righteous shall enter." (Ps. 118:20.)

"Enter ye in at the straight gate.

"Straight is the gate and narrow is the way which leadeth to life, and few there be that find it." (Matt. 7:13-14.)

It is a narrow, stingy god that would place such hindrances in the way of humanity. It shows conclusively that it has no intention to guide all men towards heaven. This heaven is the select inner circle of the priesthood, the ruling power.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12.)

"Enter into his gates with thanksgiving and into his courts with praise." (Ps. 100:4.)

This is a peculiar idea of generosity. It has one more step to complete humiliation. Thankfulness, praise, and kissing the popes' toe.

"Upon this rock I will build my church, and the gates of hell shall not prevail against it." (Matt. 16:18.)

We gather from this that the church is the gateway into heaven, and we already know that heaven means the ecclesiastical government, the "kingdom of God," consisting of the priesthood, a "kingdom of priests."

"I will make you a kingdom of priests."

There is an intimation in this that "the gates of hell" preceded the founding of the church. Hell is the grave. Grave means concealment.

Let us now continue the journey.

Elath means oak, strength, curse.

It is a strategic point for collecting taxes.

Oak symbolizes king.

Curse means malediction, anathema, blight.

The weapons with which the popes at Rome assaulted kings when they refused to do their bidding. To pronounce an anathema against a king automatically absolved his subjects from their oath of allegiance.

Study the chapters referring to the temporal power of popes.

Ezion-geber means counsel of the strong.

This refers to the councils, consisting of the bishops of the church of Rome, which controlled and guided the priesthood. This is the hidden power of the church. Most of the reference to discipline and obedience had reference to the conduct of the outer priesthood. They are given little discretionary powers.

"The Lord said unto me: distress not the Moabites, neither contend with them in battle, for I will not give thee of their land for possession: because I have given Ar unto the children of Lot for a possession." (Deut. 2:9.)

Ezion-geber does not appear as directly situated on the line of the journey, whereas *Elath* does appear so on the map but is left out of the list in Numbers 33.

It is well to examine this excuse for not molesting the Moabites.

Moab means of the father, and was the son of Lot by his own daughter.

Lot signifies veil, cloud, concealment.

Ar means awakening, uncovering, city.

Nun means posterity, son.

Now we have found something.

In examining the significance of Ar we find in Numbers 21 that Ar was the chief city of Moab.

Mo = water, ab — father is Moab.

Lot belonged to the air period, vapor; the water is of the vapor, hence Moab is son to Lot and waters the land, hence he is the water father. Life awakens out of the water.

City is the code word signifying policies and conditions. As examples, Nimrod, meaning rebellious, and Cain, meaning possession, are called city builders.

Nimrod builded Babylon, meaning confusion, mixture, Erech meaning health, Accad, meaning a fortress, Calneh, meaning consummation. These were all in the land of Shinar, meaning the watching of him who sleeps.

Do you see nothing significant about this?

“Out of that land went Asshur.” (Gen. 10:11.)

Asshur means happiness.

Happiness fled that land. Why? Because Nimrod was a hunter.

Cain builded the city of Enoch.

Enoch means discipline.

Ar was the chief city of Moab, and Ar means awakening, uncovering. We shall find that this refers to “rooting out,” but in the gnostic it signifies the awakening of vegetation due to water.

Israel took all these cities: and Israel dwelt in all these cities, hence Israel adopted all the attitudes represented by these cities. Confusion, mixture, fortress, discipline, awakening, uncovering, rooting.

These are simply the agents of the church propaganda, disguised as cities and persons.

It is amazing how simple this all appears in the light of interpretation.

This is a campaign against church opposition. These cities are the cities of the Amorites and the Israelites took them.

Amorites mean the bitter, rebellious, babblers, the Canaanites already engaged in merchandising and trading. They occupied both sides of the Jordan.

"For Heshbon was the city of Sihon, the king of the Amorites, who had fought against the former king of Moab and taken all his land out of his hand, even unto Arnon.

"Wherefore, they that speak in parables say: Come into Heshbon, let the city of Sihon be built and prepared.

"For there is a fire gone out of Heshbon, a flame from the city of Sihon. It hath consumed the city of Ar in Moab, and the lords of the high places of Arnon.

"Heshbon is perished even unto Dibon."

We have said previously that there are strong evidences that the covenant is but a bargain between the ecclesiasts and the Jews, whereby the ecclesiasts were to assume control over religion and education, and the Jews were to take control of commerce.

Here we have the positive evidence of the truth of this.

Follow closely this interpretation, for it is the point in the rehearsal where the Jews come into their own.

Heshbon signifies invention, industry, reason, thought, intelligence, device; he that hasteneth to understanding.

Ar signifies awakening, uncovering.

The peoples of the world were waking up to progress in invention, and developing thought, reason, and understanding. This was to be suppressed and given to the Jews, hence they took these "cities" and "dwelt in them." This is a serious lesson.

Thought, reason, understanding, and invention stood between Reuben, prophecy, and Gad, an armed force; that is from Arnon to Dibon.

Dibon signifies understanding, building.

Arnon signifies noisy, rejoicing.

They were building a substantial posterity independent of the church, and enduring civilizing conditions.

Sihon means rooting out, conclusion.

These independent conditions had to be suppressed. Is this not clear?

The original name of Israel was Jacob, signifying supplanter.

Supplant means to displace by strategem, to undermine.

The confiscation of Heshbon is a good example of the application of this despicable practice. Nothing is too base for the ecclesiasts to adopt as their agents.

Could a plainer story be told in words?

The Israelites (disguised worshippers of the fire-god) concealed behind the veil of Lot, destroyed and rooted out the thought, reason and intelligence, which were "hastening" invention and industry, which were establishing happiness and rejoicing; even destroying joy and understanding, and banishing happiness from the land.

Hence Ar, meaning this awakening of science and learning, had been reserved to Lot, meaning veil, concealment, mystery. In other words, these evidences of human progression were to be smothered and concealed as the mystery of the church, as had been concealed the confiscated gnostic wisdom.

Back in Genesis we read with better understanding:

"Behold the man has become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat and live forever.

"So he drove the man out." (Gen. 4.)

Garden means a place of cultivation.

Figuratively this signifies to deprive man of intellectual cultivation.

Here we have a clean-cut story of the premeditated attitude of ecclesiasticism toward science and wide-spread education.

History proves beyond any question that this policy of suppression and usurpation was enforced in fact.

If it does not demonstrate a predetermined and well planned hindrance to independent human thought and natural

development, we should like to have a more understandable explanation of it.

This presaged the church antagonism to science, philosophy, and evolution; the confiscation and destruction of world literature on these subjects, and the persecution of learned men who were not of their clan.

We may now understand why Moses said:

"From Ezion-geber we turned and passed by the wilderness of Moab." (Deut. 2:8.)

The Moabites worshipped Chemosh, meaning the subduer, handling, taking away. This worship was with revelries and pleasures.

The name Chemosh is derived from a root word in Arabic signifying to hasten; for this reason Chemosh is believed to signify the sun, which could not be controlled or suppressed; hence his people are pictured as strong and progressive, and holding the Israelites in subjugation. We believe Chemosh symbolizes the educated people forging ahead of the ecclesiasts.

One meaning of Ezion-geber is the backbone of a giant. This is obscure, but apparently refers to the suppression of Heshbon, perhaps figuratively signifying the backbone or main support of a strong opponent. This is confirmed by the story that the religious services addressed to Chemosh consisted in revelry. The church calls all worldly pleasures gross and impure.

This symbolizes city life, therefore it is a plausible story. The vices are mainly to be found associated with city life. The church has never attempted to conquer the human tendency towards pleasure in the large cities, even in its own priesthood. This explains why the Moabites were passed by.

Moses, the law, warns the Israelites not to attempt to possess Ar of Moab, leaving Lot, meaning veil, concealment, to manipulate this element to the best advantage of the church. It was not to be uncovered. Veil means to screen, hide, mask, conceal, cover, disguise.

These are the children of Lot. Is this plain?

"The Lord gave Ar, the city, unto the children of Lot."
(Deut. 2:9.)

This means a division of church work and practice.

In the city also are found the Emims, meaning terrors.

Subdue means conquer, overpower, vanquish, subjugate, overcome, tame, quell.

Therefore Chemosh is easily recognized as a secret or hidden agent of the church; evidencing that it is not the purpose to suppress evil and vice in the cities, but merely to subdue, control, license, and regulate them as a source of tremendous income.

Anyone who has made a study of criminology in cities, knows this is true. It is equally true that should the confessional and the sale of indulgences be suppressed, the Catholic church could not live. These fatten the church only in the cities.

With these forces established, with the Jews headed for commerce and industry, we may expect to find the ecclesiasts fumigating their churches and sending their raiment to the dry cleaner.

Kadesh means holiness, consecrated.

Holiness means sacred, pious, devout, divine—all human inventions of self-praise.

This is the front of the "divine authority."

We have a strange reminder that the church is now on strong ground.

"Miriam died here and was buried here." (Num. 20:1.)

Miriam means rebellion.

Also the spy system was established here, which we take to mean the confessional.

When "divine authority" was established, rebellion ceased.

This suggests temporal power.

Things are now rapidly culminating.

Vice and evil prepare the way for an assured harvest.

Temporal power removes rebellion, which was the bitterness of the holy see.

Some important and radical changes should occur.

Mount Hor means he who conceives or shows.

Here we find another important digression from the course on the map, meaning an important change of policy.

Numbers 33:37 says they removed from Kadesh and pitched in Mount Hor, but the map reveals Mount Hor as a high peak a long distance from the route.

This digression, like that of Beeroth, becomes an important witness. The attitude of the church shows a radical change at this point, changing from one of warmth and friendship to a cold and militant attitude. Kadesh also signifies Zin, meaning the buckler, coldness.

Buckler signifies armor, a small round shield to catch or ward off blows, meaning cheek. Only in warfare do soldiers assume the "sword and buckler."

This corroborates what we previously said: authority having been established and rebellion put down, the church is to throw off its disguise and betray its militant nature. This explains why Heshbon was between Reuben, prophecy, and Gad, army.

One of the first utterances of Christ is: "Think not that I am come to send peace on earth: I came not to send peace but a sword." (Matt. 10:34.)

Hence the warmth of the desert is laid off for the coldness of the mountain peak. The church, with its tall spire, symbolizes the high mountain, the church of Christ.

This Mount Hor is the great turning point. The Mosaic priesthood is to give way to the ecclesiastic hierarchy and the Christian priesthood.

It was here that the Lord said:

"Aaron shall be gathered unto his people, for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. (The Jews refused to accept Christ or believe in the virgin fable.)

"Take Aaron and Eleazar his son and bring them up unto Mount Hor.

“And strip Aaron of his garments and put them upon Eleazar, his son: and Aaron shall be gathered to his people and shall die there.” (Num. 20.)

Aaron's sister was Miriam, meaning rebellion. Mary is the Greek form of Miriam and means the same, rebellion.

Aaron had been the high priest, prophet and enlightener. Prophecy was to cease; fulfillment was to begin.

Eleazar signifies the help or court of god.

The teacher and enlightener is to be displaced, and the priesthood is to be instructed from the high mountain—the court of Rome. The priest who conceives and shows is to determine the nature of public instruction.

Conceive means to think of, imagine, suppose, comprehend, understand.

Show means exhibition, sight, representation, spectacle, scene, pageant, ostentation.

It is not difficult to understand this cunning device.

Attractive fiction and romance having appeased the masses, filling them with interest and arousing their imagination, they were to be enthralled by spectacular pageants and exhibitions of grandeur to overawe them and fill them with a new kind of superstitious fear—the fear of grandeur. Fear of the invisible is superseded by fear of the visible power.

Intrigue and dignified ostentation are to be assumed toward rulers to strengthen the temporal power of the new court of Rome. A false pretense of uniting church ethics with civil power is purposed.

We shall find that we are approaching one of the most delicate and ticklish spots in the Christian church, cunningly devised by this change of policy.

The next stopping place is *Zalmonah*.

If we step back to Hashmonah, we find attached to it this same word Zalmonah. Hashmonah means diligence, embassy, enumeration. Diligence means care, assiduity, attention, heed. Embassy means the function of an envoy. Enumerate means to tell over, relate, narrate, recount.

Now we may return to Zalmonah, ten stations further on the journey, and we may understand how significant this is.

It was essential to bring the people in closer daily and even hourly touch with the church, in order that their minds might not be drawn away by other attractive things, street pageants, church gewgaw and glitter stunned the public mind; something was required to resolve their awe and wonderment into permanent sentiment, something private and personal. Pathos, in every conceivable form, was to be the deadly weapon to crush out of the human mind resentment and dissatisfaction. Moreover, this process was to add worlds of income to the church treasury, becoming one of the greatest commercial assets of ecclesiasticism.

Zalmonah is the fruit of all that Hashmonah stands for. The word signifies shade, image.

This was the introduction of the open worship of spirits and images, the ulterior purpose being to provide for sainting the church dignitaries and those rendering conspicuous service, that their mute images might stand in the churches, in the homes of the people, and even be carried upon their persons, to be worshipped—the most adroit form of bribery for diligence and alertness on the part of church workers, and an esthetic influence to stir the imagination of the weak-minded people.

Shade means ghost, shadow, spirit.

Image means likeness, picture, representation, effigy. St. Joseph, the patron saint of increase, is the top of the list.

The church apologetically calls these “reminders.”

Moses and the Lord God of Israel called them abominations, and slew those who worshipped them.

Hence the promise: “the soul of the diligent shall be made fat.” (Prov. 13:4.)

In simple, he who conceived the greatest benefit for the church would be sainted.

“Ye shall make you no idols nor graven image, neither rear up a standing image, neither shall ye set up any image of stone to bow down unto.” (Lev. 26:1.)

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them." (Lev. 19:31.)

"And the soul that turneth after such as have familiar spirits that soul shall be cut off." (Lev. 20:6.)

We may now understand the significance of the rebellion of Marah and Meribah.

Marah, Meribah, and Mary are derived from Mer, meaning the sea.

Marah means bitterness.

Meribah means quarrel, dispute.

Mary means rebellion.

This dispute was over the "immaculate conception," which if adopted as a doctrine, would of necessity include the worship of "familiar spirits" forbidden by the Hebrew god, hence the Jews rejected Christ and of course the virgin Mary. The only possible way to sweeten the waters of the dispute was by the insertion of the Hebrew genealogical tree of Christ, making him a Jew, and by striking a bargain with the Jews such as we previously revealed, involving an alleged payment to the Jewish priesthood of \$7,500,000.

Rebellion disposed of, the church could ignore the commands regarding the worship of images and spirits, and offer as an inducement to church works that they should be sainted and their memory be forever preserved in the churches. No apology has ever been made for the open worship of spirits and images.

Now get ready for trouble.

The church is fortified behind its schools; it has provided mental attractions and amusements for its own increased masses; it has established the means to overawe civil rulers, and it has provided a permanent source of income.

What is it going to do with the great unwashed, unbelieving multitudes?

The next point tells us, in most dramatic terms; moreover, it corroborates our theory in full. Each part of this fabulous scheme is a living, active part to fit in its place as the structure grows. Christ is the "keystone" rejected by the Jews, and

St. Peter is the "rock" upon which this colossal structure is erected, hence both are rejected by the Jews, but money removes this obstacle.

"A feast is made for laughter, and wine maketh merry; but money answereth all things." (Ecc. 10:19.)

Noah is the original founder of this system. His god swore to him:

"While the earth remaineth, seedtime and harvest, and cold and heat, summer and winter, and day and night shall not cease." (Gen. 8:22.)

This refers to humanity, and the sowing and reaping of evil by the Christian exploitation.

The season for sowing is symbolized by the next stopping place.

Punon means precious stone, darkness.

This place is in Edom, signifying earthy.

Cephas means stone, and this was the name given to Peter.

Figuratively used, stone means insensibility. Rock means a place of refuge. Centuries before Christ, Rome was a refuge for criminals.

"Therefore thus saith the Lord, 'Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation.'" (Isa. 28:16.) Zion means the sepulchre.

"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious.

"Ye also, as lively stones, are building up a spiritual house, an holy priesthood, to offer up spiritual sacrifices." (I Peter 2:5.)

"Wherefore I lay in Sion a chief corner stone, elect, precious." (I Peter 2:6.) Sion means noise, tumult.

"Unto you therefore who believe, he is precious, but unto them which be disobedient, a stone of stumbling and a rock of offense." (I Peter 2:8.)

Let us analyze this.

Punon also means darkness.

Darkness means to cloud, shut out the light from.

Edom signifies earthy, symbolizing the Adamic or earthy people, mankind at large.

Precious stone signifies Christ.

"The stone which the builders rejected, the same is become the head of the corner." (Matt. 21:42.)

The fact that the Pharisees refrained from resenting this speech of Jesus, because they "feared the multitude," vindicates our conclusion that the church was in a strong and aggressive attitude and had established its fanatical mob. (See Rev. 14:1.)

Jesus was to be made a stumbling block and an offense to unbelievers.

Zion signifies sepulchre, a monument.

Therefore the placing of Christ in the sepulchre was the figurative laying of the foundation stone of the church for those who believed.

But laying of the stone in Zion is a different matter—it is a "lively stone."

Sion signifies noise, tumult.

Israel is called the daughter of Zion. (John 12:13-15.)

Tumult means ferment, outbreak, brawl, fray, turbulence, uproar, commotion, hubbub, disturbance, riot. This is to conceal something. We may quickly recognize this as the inspired fanatical mob.

We may now understand the significance of Punon. All of these come under the figurative meaning of darkness—the darkness of concealment, ignorance and superstition.

Darkness means obscurity, abstruse, unintelligible, blindness, ignorance, joylessness, mourning, sorrow.

We have quite plainly demonstrated in previous pages that Jesus Christ symbolizes humanity at large, and that his crucifixion symbolized the debasement and sacrifice of mankind—sending it to hell. The rebellions, revolutions, and tumults of humanity vindicate Christ's mission.

"Christ is the light of the world."

"That light is the life of men."

When Jesus Christ is crucified the light of the world is extinguished, and mankind gropes in Punon, darkness.

We have just seen what this darkness signifies. The Christian Christ is a new light resurrected from the night time of debased humanity.

In simple, this debasing and casting down of mankind means the suppression of the human intellect and submerging of the world in ignorance, that the church, symbolizing the heir of Christ, may rise and shine as the new light of the world, the ignorant masses to be schooled and educated according to its whims and false doctrines.

We have previously seen that the Christ is made to declare that he was sent to the earth to bring about this very condition.

Punon is in the land of the Horites. Hor means who conceives, shows; the name also means hill, signifying a school, a place to be taught or shown.

That Punon, darkness, follows, it is evident that the way to ignorance is being shown.

It is a cultivated ignorance, leading away from the truth.

"And when the thousand years are expired, Satan shall be loosed out of prison and shall go out to deceive the nations which are in the four corners of the earth." (Rev. 20:7-8.)

The end of the first thousand years saw this in full swing.

The season for sowing has come again. Sin is to be sown broadcast, and never before in history has it been so vicious.

We may now understand why humanity is symbolized by the earth; it is the soil in which they sow the seeds of sin.

"As for the earth, out of it cometh bread." (Job. 28:5.)

It is a self-evident fact that without sin there would be no excuse for the maintenance of the church or mediator. If they did not know in advance that the end would be evil, why this preparation?

What it garners is that which is essential to its maintenance and power. It feasts and fattens between harvests. Sin alone is the seed, for only evil is the excuse for evangelical work. Its very existence would lapse, if it absorbed all mankind, and

the tenure of the priesthood would expire by natural limitation.

Let us call up that famous snake-charmer, Moses, and see what part of his paraphernalia Christianity has inherited.

They symbolize Satan by the wise serpent. Satan is to be "loosed upon the world"—that is sin. Satan signifies the devil, meaning evil—both words are from the same root. Eve means life. Evil means death.

Here are his credentials:

"Now the serpent was more subtle than any beast of the field." (Gen. 3:1.)

The serpent is the philosopher's symbol of wisdom, therefore it is reviled by the ecclesiasts.

"That old serpent called the devil and Satan, which deceiveth the whole world, he was cast out into the earth and his angels were cast out with him." (Rev. 12:9.)

This indicates that the loosing of Satan preceded Revelation.

"But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from simplicity that is in Christ." (II Cor. 11:3.)

This is a practical acknowledgement that Christ symbolizes the simple-minded people.

We are about to convict Paul of wilfull deceit, out of Christ's own mouth.

"Be ye as wise as serpents and as harmless as doves." (Matt. 10:16.)

It is wisdom which is to be withheld from the people.

That this is all a part of the Mosaic hocus-pocus is plain.

"As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." (John 3:14.)

This means lifting up as a horrible example, as was the serpent.

This proves conclusively that before Christ, symbolizing mankind, may be lifted up, he must be cast down, as "an example."

"And moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs he lived." (Num. 21:9.)

This was at Punon, in darkneſs, meaning ignorance.

Could there be exhibited greater ſubtlty than this? No provision is made againſt being bitten, but only for healing. All who are bitten and who do not ſee the ſerpent muſt die. All who ſin and do not underſtand Chriſt, muſt be eternally damned. It is in a ſtate of darkneſs they are bitten.

This plainly reveals the ſerpent as the ſymbol of evil, turned looſe, to bite the people and drive them to the church to be healed.

"I wound, and I heal." (Deut. 32:39.)

"Heal my ſoul, for I have ſinned." (Ps. 41:4.)

"Return ye backſliding children I will heal." (Jer. 3:22.)

"Heal me, O Lord, ſave me." (Jer. 17:14.)

"Let us return unto the Lord. He hath ſmitten, and he will bind us up." (Hosea 6:1.)

"He hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of ſight by the blind, to ſet at liberty them that are bruised. (Luke 4:18.)

Millions of innocent beings were bruised, blinded, and burned by the ſame power.

"He hath blinded their eyes, and hardened their hearts that they ſhould not ſee nor underſtand and be converted." (John 12:40.)

Out of ſheer revenge he made them ſo they could not be converted.

"And the Lord God healed the people." (II Chr. 30:20.)

"O Lord my God I cried unto thee and thou haſt healed me." (Ps. 30:2.)

"He ſent his word, and healed them and delivered them from their deſtruction." (Ps. 107:20.)

"Go and tell this people: Hear ye, but underſtand not, and ſee ye, but perceive not.

"Make the heart of this people fat, and make their ears heavy and ſhut their eyes: leſt they ſee with their eyes and

hear with their ears, and understand with their heart, and convert, and be healed.

“Lord, how long?

“Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolated.” (Isa. 6:9-11.)

I slam you down to show my power to lift you up.

“Confess your faults and pray that ye may be healed.” (Jas. 5:16.)

This all refers to the healing of sin, and establishes the confessional and penance and the sale of indulgences.

If the world has always been so filled with sin, why turn sin loose to propagate more sin?

This again exposes that Satanic perversion of the church. It attempts to make sin so common, the world will be surfeited and disgusted, and will turn to the church for consolation.

On the simple and childish Mosaic theory that once healed from the bite of the serpent, the victim will avoid it in future, sin is thus hoisted before the eyes of the people in the form of a crucified human being to tear the heart out of humanity—blasphemous.

This perverted idea of surfeiting humanity with evil, in order to disgust it with evil, has assumed a coercive form observed in the present theory of all forms of government, that all men are guilty until proven innocent, and that the whole community shall suffer punishment for the crime of a single individual. Thus it is tainting every human institution.

It is a known fact that the butcher develops a frenzied desire for blood and the taking of life.

The very fact that the Christ character was unsolicited by humanity, and his sacrifice was coercively thrust before it, and practically no people seek the church unsolicited, is suspiciously suggestive of something radically wrong with the system. It reverses the whole theory of nature which greedily seeks that which is beneficial to it.

The accumulation of a church following is not based upon merit and worth, but upon compulsion and human weakness, bitter hatred and enmity being encountered in its every branch.

The great mass of humanity lives by permission; towering over them are the favored intellectual classes, while over all is that brutal, heartless, uncompromising "divine authority," with its ever vengeful and vindictive intolerance.

Meekness is not a characteristic of the virile products of nature. The church will not take men to it without first debasing them and destroying this native virility and rendering them unfit for good citizenship. Even the priests foolishly assume an effeminate aspect to conceal the gross masculine nature hidden beneath their frocks. A physically and mentally perfect man cannot enter the kingdom of heaven, the Christian heaven.

This place Punon is prolific of suggestive precedents. If any one is skeptical concerning this journey being but a figurative rehearsal of the Christian scheme, we call especial attention to some other things occurring at Mount Hor and Punon, as evidences of a radical change in policy.

The Canaanites are the especial prey of the Israelites, and they embrace all of the classes which the church cannot control, the industrial, prosperous, independent classes.

Arad means dragon.

Dragon means devil.

Devil means evil.

Avad means king of a branch of the Canaanites, and the Lord gave the Israelites the privilege of plundering Arad's city and destroying his people.

This was a crusade against people opposed to them, to be made a Christian precedent for use by later popes in making their murderous raids. Punon presages a period of darkness.

A strange coincidence occurs here, which commands at least attention.

We are not attempting to adjust this figurative journey to time, period, or particular modern events, therefore, insofar as our work is concerned, it is merely coincidental that the next

point occurs at this particular place in the journey and seems to have a specific bearing upon a recent radical movement in the United States. We refer to prohibition.

Prohibition legislation comes under the blue-law class, and has caused more crime in the United States than any other one thing in the history of the nation. It is breeding contempt for all law.

Oboth means bottles.

At Punon Moses had raised his serpent on a pole.

This was near the wilderness of Moab, toward the sun-rising.

Moab was the son of Lot by his own daughter, who got him drunk and lay with him.

Bottles, wine, drunkenness, snakes, and evil have long been associated together.

Whether this *Oboth* has any ulterior connection with it or not, the most effective weapon wielded by the prohibition forces was to permit the sale and use of intoxicants to reach the very lowest depths of depravity, with little effort to control and regulate it. Biding their time they surreptitiously juggled through the legislative bodies laws to wholly suppress it, with no suggestion of consistent regulation and control.

In any event, it is in keeping with the policy of debasement which we have explained, and the prohibitionists are moving heaven and earth to make it appear that success was due to the merit of the cause. Practically every Bible character was a wine imbiber, and many of them were drunkards. See our special chapter on this.

If the truth were known, it is a church movement to divert large volumes of money toward channels easier for the church to manipulate and control, and the policy will be directed against many other things.

It is a significant fact that only the priesthood and the Jews are exempted in this drastic suppression, they not even being willing to make a sacrifice as an "example," but are quick to seize an unfair opportunity to sacrifice all the balance of the people for their own benefits. Only a lot of asses would

permit this gross injustice to stand. Incidentally, Arad, whom the Israelites assaulted at Punon, also signifies a wild ass.

We might easily anticipate the next stopping place.

Iji-abiram, meaning ruin, the father of fraud.

It is rather remarkable to find this directly following what we have just written. It may be significant.

One of the most vicious weapons of the ecclesiastic forces is to bring ruin upon those who oppose them.

The horrifying world conditions today, reflect the deserving retribution of a perverted theory, of a self-appointed guardian over developing humanity, dragging down into a purgatory of sin and corruption all people, that it might seize a temporal power to live as a parasite upon the back of the world.

The result was exactly what should have been foreseen. The cause was so palpably selfish, and intended to build up a super-authority, humanity laughed and plunged into an orgie of worldly dissipations from which no power on earth can extricate it.

Two thousand years of corruption has so saturated the system with poison, it may never be eradicated from the blood. A logical, consistent course would have prevented all of this.

While *Iji-abiram* signifies ruin, this word also means the end, therefore, in this connection, an important turning point.

This place is "in the wilderness which is before Moab, toward the sunrising." The rising sun symbolizes the approach of day, and a brighter period, the end of a night of darkness.

Nevertheless, the people are not going to be permitted to step directly from darkness into light—that would dazzle their eyes and confuse them.

Moab is a worshipper of discipline.

Ruin had brought dissatisfaction and rebellion, therefore discipline could not let go. The discipline of the church is rank, coercive force.

Dibbon-gad means wasting.

Dibon means waste.

Gad means troop.

"The children of Gad built Dibon." (Num. 32:34.)

Waste means squander, dissipate, lavish, destroy.

We refrain from expressing the truth here; let the wise draw their own conclusion. It is evident that a state of peace, prosperity, happiness, and well-being, especially when backed up by an intelligent educational system independent of this invisible super-power, is offensive and must be destroyed.

It is natural for troops to make ruin and waste.

Almon-Diblathaim means a hiding, hidden.

Hide means conceal, disguise, secrete, cover, screen.

We need not ask what this sinister thing means.

Christ said in confidence to his disciples.

"Unto you it is given to know the mystery of the kingdom of God, but to them that are without all these things are done in parables:

"That seeing they may see, and not perceive: and hearing they may hear, and not understand, lest at any time they should be converted and their sins be forgiven them." (Mark 4:11-12.)

We hold that sin is the seed being sown, and sin is essential to this secret order. Therefore conversion would thwart the Christian purpose.

Nature does not sow one crop and cease sowing, she sows annually; so does this imitator of nature sow periodically.

Upon examining further into the significance of Oboth, we are amazed to find to what extent the church has departed from its original course to sponsor the prohibition act.

This attitude of the church openly repudiates its own Bible and the teachings of its god and its Christ.

So important is this we immediately follow this chapter with the true attitude of the Bible towards "wines" and "strong liquors." The chapter will surely be edifying to humanity. Some one will have to rise up and explain how the god and Christ of Christianity made known the fact that their teachings were to be repudiated.

PART XII

DIVINE COERCION

("Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the sabbath day."—Col. 2:16.)

The human mind is so constituted and trained that it may examine questions which affect personal rights by a process of logic and reason independent of collective, community thought. Deductions made by the normal, individual mind are more just and equitable than the community decrees, for the simple reason that the individual cannot create class, in considering his logical personal rights, and he must compromise a single conscience in doing wrong to others. Whereas the community exchange of thought, concerning all, shifts responsibility from the individual conscience to the irresponsible collective conscience. This is the basis of collectivism.

The history of every nation which controls its people by laws conclusively proves that the making and execution of law is not based upon individual justice, but upon class selfishness, and the accumulation of property, with human interests always secondary to property rights. Instead of the majority of the people determining a community question, the wealth as represented by property interests rules.

As the accumulation of wealth in property depends upon the profits of commercial exchanges, it is evident that one man's gain signifies another man's loss, for the true worth of all property is measured by its intrinsic value. Intrinsic value is the basis of permanent wealth. Profit is measured by greed and selfishness; an exchange of intrinsic values is measured by necessity and mutual equity.

Greed is as much a disease is insanity. They are alike in that their malignancy increases with the indulgence and exercise of the causes which produce them, and they develop a

selfish hatred and intolerance towards opposition, regardless of logic, reason, and equity. Commercialism is based upon greed, and the countries most dependent upon their super-commerce will be found to have the highest insanity statistics. This is due to a logical cause. All persons may not be directly engaged in the commerce of property exchanges. The greater number are engaged in production. All intrinsic value is coined out of the human energy of the nation. If fictitious values are placed upon products by those having the power to manipulate prices, these abnormal prices are put upon the products of labor after they have left the producer's possession, and the fictitious valuation is reflected back upon him through the necessities of life which he requires but does not himself produce.

This abnormal human condition breeds an equally malicious class; the sycophants, who hover under the tables of the great, and loudly proclaim their own as well as their benefactor's virtues, collectively they are recognized in the thousand or more parasitic, so-called charitable and educational organizations in the United States. Their financial operations are not available, but they live, thrive, and have their being in the midst of the nation, without producing one single thing having intrinsic value, hence their maintenance is a direct drain upon the national system, regardless of its source. When charged with being abnormal parasites, it is the same old song.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. 9:11.)

No greater piece of human impudence was ever uttered.

In all of our studies and investigations, we have found that a system cultivates that upon which it depends for its sustenance, and this is especially true with the sycophant classes. They cultivate and support the predatory, commercial classes, while they prey upon the innocent unthinking masses which have but one measure for all their miseries, defenseless poverty. Eternal, physical labor is their greatest blessing, for it gives no time to brood over their troubles.

The laws are not made by the poor to alleviate these conditions; they are made by the classes who benefit by them and

therefore desire to perpetuate them to the limit of human endurance.

We may well understand the defiant attitude of opposition to the referendum, on the part of the favored classes. What do they care if overburdened and overprovoked humanity rebels. Revolution only places them in stronger position, for physical revolution always reacts against the masses.

It matters little what the form of government, if the law-making power rests in a super-class, bent only on self-aggrandizement at the expense of human energy.

After a full and unbiased examination we are compelled to draw the conclusion that there are too many laws and too many unfair and inconsistent laws which benefit the favored few to the manifest detriment of the many.

The tendency to make criminal laws to break up lines of business which give to the masses an independence of operation which conflicts with greater class interests, is criminalizing the nation. Men who have been engaged in business for generations, considered legitimate and legal, and who have reared generations of children in this belief, suddenly find themselves confronted by a law declaring their business of a criminal nature. They and their generations stand disgraced before the world, for it is a self-evident fact that if their business is criminal at one time it always must have been so. Is it logical that these people should hold a high respect for the law? Certainly not, therefore the common law is superseded by drastic statutory law, which declares all men to be criminal until tried and found innocent. This very process taints men.

This is a perverted theory, and we do not hesitate to charge its origin to Christianity, and we shall demonstrate this by perhaps the most palpable case of arbitrary power ever exhibited in legislation.

It is not that we are particularly interested in the prohibition question that we select the prohibition act as an example of unfair law-making. It is because the passage of this act required the practical repudiation of the Bible, thereby accusing those who posed as moral examples as rank hypocrits.

We choose it to prove that the Christian churches are gradually but surely encroaching upon the legislative prerogatives and are permitting interest in the old testament to lag. So certain are they of their ground, only recently it was publicly announced by one powerful church faction that religion and science are to be harmonized, with the Christian forces predominant. Another, even more powerful, church faction, openly avowed that, the theologies of the medieval periods were to be repudiated by the churches. At one of the great church conventions a leading clergyman declared:

"In the future the churches will be the most militant bodies in the world."

The great strength of the church is in America. We predict that peace will not come to Europe as long as the churches have the slightest influence upon conferences held for the reconciliation of nations.

If the United States is drawn into this conflict, it is notice that the church is losing its powers.

Twice in the history of the church, it has pressed humanity too hard, with disastrous results; when it declared a divine right to temporal power, and when it declared the infallibility of the church. Humanity emphatically repudiated both of these claims.

Now we prophesy that the third and last fall has come. The arbitrary and pernicious attitude of the church in politics in America has brought it to grief. The prohibition act touched too many vital spots, and the resentment is of a vicious kind. The worm has turned. This act, more than any other important legislation, has revealed that the church aspires to become the political balance of power, bounding at will from one party to another, to accomplish its ends.

It is now in a plight. Should it turn against its own prohibition attitude, it stultifies itself; if it stands with the other side, it is lost, for prohibition was accomplished by manifestly unfair political tactics and will not stand the test of an open and fair referendum. The masses believe the measure conceals sinister, ulterior purposes.

The church has instilled into our nation that pernicious doctrine of "right or wrong" stand by your party, and a vicious and unpopular law must be enforced "for the law's sake," but at its discretion. Nevertheless, the constitution is warped and twisted to cover a multitude of sins.

We are not particularly interested in the prohibition laws, but we are emphatically against intrigue between political machinery and the churches, to bring about legislation by ulterior and improper means, thereby nullifying the true principle of the referendum, and the will of the majority, in a nation which is founded on this principle.

We shall put it direct to the churches.

Did God recommend wine as a beverage?

Did Christ recommend wine as a beverage?

Was Noah called a perfect man who walked with God?

Did Noah get drunk?

Did Lot get drunk?

Did David drink wine?

Did he get Uriah drunk and have him killed in order to take his wife as a concubine?

Did Christ offer wine to his disciples and the multitudes?

These are the absolutely essential characters in the Bible.

We shall make the Christian Bible answer these questions.

Jud. 9:13. "Wine that cheereth God and man."

Gen. 9:21. "Noah was a drunkard."

Gen. 6:9. "Noah was a just man and perfect in his generation, and Noah walked with God."

Gen. 14:18. "Melchizedek brought forth bread and wine; and he was the priest of the most high God."

Gen. 27:25. "Isaac was brought venison and wine."

Gen. 27:28. Isaac blessed Jacob: saying: "God give thee of the fatness of the earth and plenty of corn and wine."

Let us keep before us the importance of these characters.

Christ was made a high priest after the order of Melchizedek.

Jacob became Israel the father of the twelve tribes of Israel, and the foundation of Christianity.

Gen. 49:11. Jacob declared his son Judah should wash his garments in wine, meaning he should have a great profusion of wine and blessings.

Ex. 29:40. "For a drink offering to God the fourth part of an hin of wine."

Don't say this is only figurative: figurative speech does not deal in weights and measures.

Here is one for the clergy to think about; they and the Jews alone are exempted under the prohibition regulations.

Lev. 10. "Do not drink wine, nor strong drink, when ye go into the tabernacle of the congregation, lest ye die. I shall be a statute forever throughout your generations." When was this law suspended? This was a command to all priests. We may feel quite certain that all is not for sacramental use.

Num. 6:20. "After the wave offering the Nazarite may drink wine." The wave offering was the choicest parts of the mutton, bread and oil.

A Nazarite is one who has taken a priestly vow.

Num. 15:5. "And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb."

A burnt offering was cooked mutton for the priest, and with it a little more than a quart of wine.

An hin is about $1\frac{1}{4}$ gallons.

Num. 15:7. "And for a drink offering thou shalt offer the third part of a hin of wine for a sweet savour unto the Lord."

Num. 15. "And thou shalt bring for a drink offering half of an hin of wine, for an offering made by fire, of a sweet savour unto the Lord."

Num. 18. "The best of the oil, the wine, and the wheat, they shall offer unto the Lord."

The greedy priests were taking the best of everything

in the name of the Lord. These were the provisions for the priests and their families.

Num. 28. "And the drink offering thereof shall be the fourth of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering."

Num. 28. "And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month through the months of the year."

These were the Hebraic taxes called offerings to God, but they were the support of the priests.

Deut. 7:13. "He will bless the fruit of thy wine."

Deut. 11:14. "That I will give you rain of your land in due season, that thou mayest gather in thy corn and thy wine."

Rain means doctrines.

This was promised for obedience to the priest. This is the rankest possible fraud upon the ignorant masses.

Does it only appear in the old testament?

I Cor. 9:11. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"
Spiritual things are intangible.

Carnal things are oil, corn, mutton, and good wine.

If there is any doubt regarding the limits of these drastic laws, we call attention to the following:

Deut. 12:17. "Thou mayest not eat within thy gates the tithe of thy corn or of thy wine or of thy oil, or the firstlings of thy herds, or of thy flocks."

A tithe is a tenth part for the Lord.

Moreover, even the place where they were to eat is fixed by law in order to assure this tenth of all human production.

Deut. 14:23. "And thou shalt eat before the Lord thy God, in the place where he shall choose to place his name there,

the tithe of thy corn and wine: that thou mayest learn to fear the Lord thy God always."

If there still remains doubt regarding the nature of this blue-law system, read the 14th chapter of Deuteronomy, and you will find that the people were told what they might eat and where they must eat it, and they were even limited to a tithe of their own production.

If they were so far away from the place they could not carry their products, this alternative was given them:

Deut. 14:25-26. "Thou shalt turn it into money, and shall go unto the place which the Lord thy God shall choose. "And thou shalt bestow that money for whatsoever thy soul lusteth after,—for wine or for strong drink, and thou shalt eat before the Lord."

This is what the modern blue-laws aim at, a rigid censorship over every act of man.

It is a common thing to hear the church people say that the wine mentioned in the Bible was only home-made for family use, and was not bought or sold. This disproves the excuse. Moreover, there was a regular system of church taxation paid in "good wine on the lees."

Deut. 16. "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and wine."

This was a feast of gratitude for God's bestowal of corn and wine, which their own energy had produced. The following is a priestly snap. The priest shall have no part in thy inheritance. But:

Deut. 18:4. "The first-fruit of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shall thou give him."

What fool would want to be troubled with a part of an inheritance, when he could have a regular ten per centum income from the whole? And yet this system of godly confiscation was enforced by law, exactly as abnormal taxation is enforced by law today.

Did God see only evil in wine when he made this provision to supply his priests? No, neither did Mr. Volstead when he provided the clergy with their liquor.

Wine was withheld as a punishment for disobedience, and disrespect for conventionality. Men were becoming too self-reliant.

Deut. 28:39. "Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine nor gather the grapes, for the worm shall eat them."

Here is perhaps the precedent for the Volstead act. Prohibition is a punishment brought upon the people by the church for excesses, under the accursed theory that all humanity must be punished for the sins of the few.

Deut. 29:6. "Ye have not eaten bread, neither have ye drunk wine or strong drink that ye might know that I am the Lord your God."

It is quite worth while to compare these precedents with what is doing today, for they smack strongly of resemblance. The withholding of the "wine that cheereth both God and man" (Jud. 9:13.) was considered the most severe punishment that could be put upon the people for disobedience. No one seriously disputes the truth that prohibition today is inspired by the churches. Must we assume that they have the secret power to thus show their authority to compel all the people to obey their dictates. The theory that a whole community must be punished for the crimes of a few is a church theory, as repeatedly demonstrated by the punishment of the Israelites.

Deut. 32:38. "Which did eat the fat of their sacrifices and drank the wine of their drink offerings? Let them rise up and help you and be your protection."

This refers to the worship of false gods and is used to show the folly of relying on them. These false gods were the powers producing and encouraging the luxuries.

This power of withdrawal of support was the power to compel obedience. That is exactly the power which the churches are striving for today.

Here is the significant contrast, a promised reward for obedience.

Israel is the church, as much so today as when the fictitious journey through the wilderness set these precedents which are now to be executed in fact.

Deut. 33:28. "Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine: also his heavens shall drop down dew."

Israel was Jacob. Jacob means the supplanter. This is a threat. The church after having supplanted established civil government, will provide for its people and persecute all those who will not come into its fold. This coercive process it is expected will draw the persecuted people into the church for protection. This persecution will be by the open civil government.

Heaven means government.

Dew means converts.

Jud. 9:13. "And the vine said unto them, should I leave my wine, which cheereth God and man, and go to be promoted over the trees?"

This is an excellent illustration of the concealed code by which secret messages were transmitted.

Vine means the church of god.

Wine means the blessings (profits) of divine judgments.

Trees mean the great nobles.

The high priest had asked himself this question, and his cheering wine and the soft things of his church position were more to be desired than a high place in civil government.

Jud. 19:19. "Yet there is both straw and provender for our asses: and there is bread and wine for me, and for thy handmaid and for the young man."

Does this intimate a prejudice against wine? It was as essential to the people as was provender to their asses.

I Sam. 1:24. "And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him into the house of the Lord in Shiloh."

That is to say: among the gifts which Hannah offered to God for his blessing of her child, the infant Samuel, was a bottle of wine.

I Sam. 3. "A young man carrying a bottle of wine to God to Bethel."

Bethel means the house of God, the church.

Does anyone believe this bottle of wine went into the sewer. Maybe a fat old priest didn't enjoy it with the "three kids" and the "three loaves" which accompanied it.

I Sam. 16:20. "And Jesse took an ass laden with bread, and a bottle of wine and a kid and sent them by David, his son, unto Saul."

I Sam. 25:18. "Then Abigail made haste, and took two bottles of wine for David."

II Sam. 6:19. "David dealt among all the people, as well the women as the men, each a flagon of wine."

David must have been on confidential terms with God, for he had brought the ark of the covenant from Kirjath-jearim to the tabernacle at Jerusalem.

II Sam. 16:1. "Ziba brought wine to David for such as might be faint in the wilderness."

Were this not "figurative" it would testify to the known medicinal qualities of wine.

Wilderness means a state of affliction.

Wine means the blessings of god, also judgments.

The fabulous journey of the Israelites through the wilderness merely symbolized the casting down of humanity into a condition of oppression and affliction, that the church might claim the glory of raising it up. The same power brought about prohibition.

II Kings 18. "Until I come and take you away into a land of corn and wine."

Thus wine was also a temptation, so was corn.

I Chr. 9:29. "Some of them (Levite priests) were appointed to oversee the fine flour and the wine."

I Chr. 12:40. "They brought meat, meal, cakes of figs and wine." Always wine! wine! wine!

I Chr. 16:3. "And he (David) dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine."

This was in celebration of the restoration of the ark of the covenant to the Israelites.

So important was the industry of wine making that David appointed special officers to supervise it, exactly as has been the modern custom.

I Chr. 27:27. "And over the vineyards was Shimei, the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi, the Shipmite."

Here is another excellent demonstration in code.

Vineyard means church of god.

Shimei means my reputation.

Ramath means raised, lofty.

Wine means blessings of the church.

Zabdi means portion, dowry.

Therefore, taken literally, an entirely different reading may be given to this passage.

It never occurred, perhaps, to the writer of this Bible stuff, that this figurative writing might some day be a kick-back. He had never heard of that funny fellow, Mr. Volstead.

II Chr. 2:10. "And behold I will give to thy servants twenty thousand baths of wine, and twenty thousand baths of oil."

A bath is equal to about five gallons, therefore this would mean:

100,000 gallons of each. That is some wine.

But this generous gift is easy.

Wine means blessings.

Oil means joy.

2,222 barrels of joy—O joy!

II Chr. 11:11. "And he fortified the strongholds, and put captains in them and store of wine."

Therefore wine is recognized as a necessity of warfare.

II Chr. 31:5. "And as the commandment came, the children of Israel brought in abundance corn, wine, and oil."

Hezekiah appointed a feast and commanded the people to give to the priests their proportion that they might be encouraged in the law of the Lord.

Hezekiah means strong in the Lord.

II Chr. 32:28. "Storehouses for the increase of corn, and wine, and oil, and stalls for all manner of beasts, and cotes for flocks."

This refers to the accumulated wealth of the king and high priest Hezekiah.

If any one believes these gifts were at the pleasure of the giver, he is not familiar with the Biblical gifts. They were always enforced by law, and death was the penalty of disobedience.

Ezra 6:9. "And that which they (the priests) had need of, both young bullocks, and rams, and lambs, for the burnt offering of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests, let it be given them day by day without fail."

Ezra 7:22. "Unto an hundred baths of wine and to an hundred baths of oil and salt, without prescribing how much."

Here was one instance when wine was not subject to prescription. Moreover, it was as essential as oil and salt.

Neh. 5:11. "Restore ye to them their lands, corn, wine, and oil, that ye exact of them."

This was Nehemiah's rebuke to the usurers. No such accusation was ever made against the church.

Taxation was levied by the governors and was unbearable.

Neh. 5:15. "The former governors that had been before me were chargeable unto the people, and had taken of them

bread and wine, but so did not I, because of the fear of God."

The fact of the matter was that the people had been taxed into such a state of poverty he could not exact from them all the law called for, and Nehemiah glorified himself upon his discretion and leniency.

Nevertheless it must be noted that Nehemiah's daily feasts consisted of one ox, six choice sheep, and sundry fowls, including "all sorts of wine."—Neh. 5:18.

The Levitic priests did not yield their portion.

Neh. 10:37. "And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God: and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage."

Neh. 10:39. "For the children of Israel and the children of Levi shall bring the offerings of the corn, wine, and oil, unto the chambers, where are the vessels of the sanctuary and the priests that minister, and the porters, and the singers, and we will not forsake the house of our God."

Here is a well-regulated taxing scheme.

Neh. 13:5. "And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of corn, wine, and oil, which was commanded to be given to the Levites, and the singers, and the porters, and the offerings of the priests."

These were "gifts" and "offerings," nevertheless commanded by law. We are not so polite today.

Neh. 13:12. "Then brought all Judah the tithes of the corn, and the new wine, and the oil, unto the treasuries."

Wine was used not only by the priests but by the singers and porters.

- Est. 1:7. "And they gave them drink in vessels of gold (the vessels being diverse from one another), and royal wine in abundance according to the state of the King."
- Est. 5:6. "And the King said unto Esther at the banquet of wine, 'What is thy petition?' "
- Esther means secret, hidden.
- Est. 7:2. "And the King said again unto Esther on the second day of the banquet of wine, 'What is thy petition?' "
- Job 1:13. "And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house."
- Ps. 75:8. "For in the hand of the Lord there is a cup, and the wine is red."
- Ps. 78:65. "Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine." This proves that the Lord is the priest.
- If he drinks and sleeps like a man, why not get drunk and shout like any other ordinary man?
- Ps. 104:15. "And wine that maketh glad the heart of man, and oil to make his face to shine."
- Prov. 3:10. "So shall thy barns be filled with plenty and thy presses shall burst out with new wine."
- This was a positive promise of blessings made by God for obedience to his laws.
- Prov. 9:2. "She hath killed her beasts, she hath mingled her wine, she hath also furnished her table."
- This refers to an attitude of the church.
- Beasts signify heathen rulers, rulers not allied with the church, all rulers not of the church.
- Prov. 9:5. "Come eat of my bread, and drink of the wine which I mingled."
- Prov. 31:6. "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." We find as much condemnation of the eating of meat in the Bible as of drinking wine.

Ecc. 9:7. "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy work."

Thus wine is recommended to those most favored of God.

Ecc. 10:19. "A feast is made for laughter, and wine maketh merry, but money answereth all things."

Rather worldly this suggestion of gifts of money.

Sol. 8:2. "I would cause thee to drink of spiced wine."

Now we are to see a remarkable change in the reference to wine and strong drink. The time of disobedience and vengeful prophecy is come. These, as great blessings, along with others, are to be taken away from men or turned into curses. Good and evil attach to all things.

Isa. 1:22. "Thy silver is become dross, thy wine mixed with water."

This refers to the punishment for disobedience.

Waters mean ordinances, laws.

Isa. 5:11. "Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night, till wine inflame them."

This conclusively proves that the true resentment was against excesses.

We saw back in Judges this: "And the vine said unto them, should I leave my wine, which cheereth God and man?" This is a pleasure-soaked priest.

The vine mean's God's church.

Wine means blessings, profits, portion, tithes.

Therefore we may interpret the passage from Isaiah to the rich and prosperous who become inflamed by the blessings of over-prosperity.

The next passage especially betrays envy and jealousy.

Isa. 5:12. "And the harp and the viol, the tabaret and pipe, and wine, are in their feasts, but they regard not the work of the Lord." The priest is being neglected.

This is a clear case of jealousy of the church of the

prosperous, who indulge in revelries and the pleasures of wealth.

Isa. 5:22. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."

A warning is given as to what will happen as the result of prosperity, happiness, and worldly pleasures which draw attention away from the church.

Isa. 16:10. "And gladness is taken away, and joy out of the plentiful field, and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses. I have made their vintage shouting to cease."

This is a threat of the withdrawal of God's blessings from the people for disobedience.

This, in our opinion, is the suggestive precedent for prohibition.

Moreover, it not only means wine, but everything else contributing towards personal freedom and natural human rights which interfere with the prosperity of the church and the support of the priesthood.

It is so palpable that this turn in Isaiah is due to jealous anger, it is worth while to look backward for precedents.

Ex. 20:5. "I the Lord thy God, am a jealous God."

Deut. 32:16. "They provoked him to jealousy with strange gods, with abominations they provoked him to anger."

Here are three distinct human traits revealed in the God of Israel: he is jealous; he is provoked; and he is angry. If three, why not all? If all, why is this god, who is also the Christian god, not a human being? These traits may only manifest in organic beings.

Isa. 22:13. "And behold joy and gladness, slaying oxen and killing sheep, eating flesh, and drinking wine. Let us eat and drink for tomorrow we shall die."

This is a sarcastic reference to the tendency for joy and gladness and a state of free and easy happiness to draw interest away from the church. Where formerly plenty to eat and wine to drink were called blessings,

where these are not dispensed by the church they are a curse.

Isa. 24:7. "The new wine mourneth, the vine languisheth, all the merry hearted to sigh."

Isa. 24:9. "They shall not drink wine with a song, strong drink shall be bitter to them that drink it."

Isa. 24:11. "There is a crying for wine in the streets, all joy is darkened. The mirth of the land is gone."

Here is a remarkable admission that the withdrawal of wines has destroyed all joy and mirth in the land. If this does not refer to prohibition, it is mighty close akin to it.

Isa. 25:6. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

Mountain here means the church of Christ, and this is a bid to win back the people by those things which had given them joy and pleasure, and weaned them away from the church, and of which they had temporarily been denied in order to convince them of the power of god to give or take away. Those who will return to the church shall have their "fat things, their wine on the lees well refined," and the consequent joy and gladness which they bring.

It is a curious fact that, under the present-day prohibition, only the clergy and the Jews are exempted. This is on the excuse that they must have wine for sacramental purposes. We have seen nothing, so far, to intimate that wine was used otherwise than as an accompaniment with food, and for the joy and energy it aroused.

Isa. 27:2. "In that day sing ye to her, a vineyard of red wine."

It is evident this refers to the church, for vineyard means the church of god. It is an invitation to come into the church and be supplied with wine. One of the scandals of prohibition has been the distribution of large

quantities of wine to the Jews through their churches taking this literally.

Wine means spiritual blessings, divine judgments, when used figuratively, but its alleged evils refer to wine literally. The scheme works both ways.

Isa. 29:9. "Stay yourselves, and wonder, cry ye out, and cry: they are drunken, but not with wine, they stagger, but not with strong drink."

Wine is not the only intoxicant. One may become intoxicated with fanaticism, with pride, envy, emotion, religious hysteria, or zeal, or temporal power.

Isa. 36:17. "Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards."

The Assyrians tried to tempt the Israelites away from their god, by the promise of wine. Assyria means happiness.

Isa. 49:26. "They shall be drunken with their own blood, as with sweet wine."

Here is another jolt for those who claim that the wine of the old testament is not intoxicating.

Isa. 55:1. "Ho, every one that thirsteth, come ye and buy wine and milk without money."

This proves that wine was an article of commerce, even as a bribe to draw the people to church.

Isa. 65:8. "Thus saith the Lord, as the new wine is found in the cluster and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all."

Thus wine is admitted to be a blessing by the Lord himself.

Jer. 13:12. "Therefore thou shalt speak unto them this word, thus saith the Lord God of Israel. Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?"

Jer. 25:15. "For thus saith the Lord of Israel unto me, 'Take the wine-cup of this fury at my hand, and cause all nations to whom I send thee to drink it.'"

Although this wine-cup contains no wine, there is no condemnation of wine.

Now we see the happy prospect of an overflowing church and all the good things promised to those who came to the church, and this especially includes wine.

Jer. 31:12. "Therefore they shall come and sing in the height of Zion and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd."

Jer. 35:2. "Go unto the house of the Rechabites and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink."

Jer. 35:5. "And I set before the sons of the house of the Rechabites pots full of wine and cups and I said unto them, drink ye wine."

Jer. 35:6. "But they said, 'we will drink no wine.'"

The Rechabites neither drank wine, built houses, sowed seeds nor planted vineyards. Therefore, if they are taken as examples, it is as wrong to build houses or plant seeds as it is to drink wine.

Jer. 40:10. "As for me, behold I will dwell at Mizpah, to serve the Chaldeans, which will come unto us, but ye, gather ye wine and summer fruits and oil and dwell in the cities that ye have taken."

Mizpah means a sentinel, speculation.

Chaldea means demons, robbers.

This sounds like anything but a respectable outfit, the one serving robbers, and advising the others to take possession of cities not belonging to them.

Jer. 40:12. "Even all the Jews returned to the Land of Judah, to Gedaliah unto Mizpah, and gathered wine very much."

This is a remarkable thing.

Judah means praise of the Lord.

Gedaliah means god is my greatness, the fringe of the Lord.

Mizpah means speculation.

Now this means exactly what these words imply. The Jews returned to the praise of God and became the hangers on of Christianity, as a speculative attitude to see if they would be given bread and wine.

Wine means blessings. If we take one of these symbolic words figuratively we may take all figuratively.

Jer. 48:33. "Joy, gladness, and wine are taken from the land of Moab."

This is the punishment put upon Moab for pride and contempt of God.

Moab was the son of Lot by his own daughter.

Lot means veil, or mystery.

Mo means water. Water means masses of people, also ordinances.

Ab means father, a priest called father by his congregation.

Jer. 51:7. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad." We are going to put the ecclesiasts in a hole. Shall we take this literally and admit that god did make the world and all nations drunk on wine?

No?

All right, we shall be accommodating and translate this as figurative.

The nations could not actually get drunk on Babylon, a city. Therefore, they were drunken upon what Babylon stands for. Babylon is the Greek form of the word Babel. Babel means confusion and mixture.

Let those who are indifferent take warning.

Egypt was a mixture of several races. The god of Moses chose a people out of that land and made of Egypt the standing symbol of oppression, affliction, darkness and ignorance. The United States is in iden-

tically the same position. She is the modern Egypt, she is drunken by confusion and mixture, and literally her joy, gladness, and wine have been taken away from her people. Crime, ignorance, insanity, and poverty are eating her up. They are the locusts and frogs to torment this modern Egypt. Curious to say, the word locust means leaping.

This nation, with premeditated purpose and understanding, has been made a modern Babylon, and that same identical power which produced and rehearsed the fabulous old testament, is experimenting with our nation to literally carry out the original scheme of exploitation. "Enforced fulfillment" of prophecy is a fact and a fake at the same time.

Only the foolish put blind faith in such rot, and this is the faith the church demands.

This modern Babylon has indeed been a "golden cup" to the churches.

Lam. 2:12. "They say to their mothers, where is corn and wine, when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom."

Does this not corroborate what we have just said?

Poverty has been one of the horrible weapons of vengeance. Luke truly says:

Luke 21:22. "These be the days of vengeance, that all things which are written may be fulfilled."

Now let us hammer this into every mind. Vengeance was premeditated. The church holds an utter hatred for all who will not come under her yoke. Does any one doubt the connection between Lamentations 2:12 and Luke 21:22? Then read this next passage from Luke,

Luke 21:23. "But woe unto them that are with child, and to them that give suck in those days, for there shall be great distress in the land and wrath upon this people." That means "this land" and "this people."

There is another suggestive line in the passage Lamentations 2:12—even the children had been accustomed to wine.

Dan. 1:5-8-16. "And the King appointed them a daily provision of the wine which he drank, to nourish them." Even the sovereign power recognized the value of wine as an essential element of nourishment.

Daniel declined the wine, taking pulse instead, and Melzar took away the portion of wine.

Daniel means judgment, the law and the courts.

Melzar means tutor—the school system.

This is a very entertaining fable. Daniel was Belteshazzar. Meshach and Abednego were young Jewish students and took an oath of total abstinence for three years.

Let us see who they are and what they signify.

Belteshazzar (Daniel) means he who lays up treasure in secret and secretly endures pain and pressure.

Therefore this was simply the oath of a Nazarite priest, or a fanatical monk.

Shadrach means royal, a tender field.

Meshech means drawn by force, shut up, or surrounded.

Undoubtedly signifying the prison or monastery.

Abednego means server or servant.

Does it require a Solomon to interpret this? It is a secret instruction.

Daniel—Those who render judgments of God should be sober.

Shadrach—Royalty presented a delicate field upon which to pass drastic measures regarding the use of wine.

Meshech—Those in prison could be deprived of their wine. Soldiers under military discipline are here included.

Abednego—Servants could be prohibited the indulgence of wine by their masters.

Dan. 5:1. "Belshazzar the King made a great feast to a

thousand of his lords and drank wine before the thousand."

Belshazzar means master of the treasure.

Dan. 5:4. "They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood and of stone."

Hosea 2:8. "For she did not know that I gave her corn and wine."

Hosea 2:9. "Therefore will I return, and take away my corn and the wine."

This was a punishment for friendship towards Baal, meaning the ruler. Note that God here calls the wine his gift. He curses his own wine and repudiates his own gift.

Hosea 2:22. "And the earth shall hear the corn and the wine, and the oil, and they shall hear Jezreel."

God here restores his blessings, rather a human god in his moods.

Oil means abundance and joy.

Jezreel has two meanings, the seed of God and the dropping of the friendship of God. This is manifestly a juggling with adverse crops and good crops, as demonstrating the changing sentiments of God, an easy process of fooling the ignorant people.

Hosea 7:5. "In the day of our King the princes have made him sick with bottles of wine."

Hosea 7:14. "And they have not cried unto me with their heart, when they howled upon their beds: they assembled themselves for corn and wine, and they rebel against me."

Here is a generous-hearted god who complains that those in distress did not appeal to him. Why did he permit them to suffer this condition! His withholding of wine as a punishment declares that he is in the habit of dispensing it as a reward.

Hosea 9:2. "The floor and the winepress shall not feed them, and the new wine shall fail in her."

Corn and wine are equally important as nourishment, and they are withheld as punishment.

"I the Lord thy God, am a jealous God." (Ex. 20:5.)

"Vengeance is mine: I will repay saith the Lord." (Rom. 12:19.)

This is well demonstrated by the following:

Hosea 9:4. "They shall not offer wine offerings to the Lord, neither shall they be pleasing to him, their souls shall not come into the house of the Lord."

This was a punishment for disobedience to God.

Hosea 14:7. "A promise of a restoration of corn and wine is made for repentance."

Joel 1:10. "The field is wasted, the land mourneth; for the corn is wasted and new wine is dried up, the oil languisheth."

Wine is placed on a par with all the other essentials of life, in the punishment by the Lord.

* Joel 2:19. "Yes, the Lord will answer and say unto this people, 'Behold, I will send you corn, and wine and oil, and ye shall be satisfied therewith and I will no more make you a reproach among the heathens.'"

Joel 2:24. "And the floors shall be full of wheat and the vats shall overflow with wine and oil."

These were bribes offered for repentance.

Joel 3:18. "And it shall come to pass in that day that the mountains shall drop down new wine."

A bribe to recognize the Lord as God.

Mountains means Christ's church in the ecclesiastical code. This gives us a clue as to the cause for exempting the churches under the prohibition act.

Amos 6:6. "That drink wine in bowls, and annoint themselves with the chief ointments."

Reproved for indifference to the Lord and indulging in luxuries.

Amos 9:14. "And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof."

Thus the Lord promised to restore wine as a blessing.

Micah 6:15. "Thou shalt sow, but thou shalt not reap, thou shalt tread the olives, but thou shalt not anoint thee with oil and sweet wine, but shalt not drink wine."

A deprivation of blessings because of disobedience.

Hab. 2:5. "Yea, also because he transgresseth by wine. He is a proud man."

This Lord God despised a proud and independent king, who provides his own blessings.

Hab. 2:15. "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken."

Prohibitionists usually stop at this point in quoting this verse, whereas the sense of the verse is the latter part: "also, that thou mayest look on their nakedness."

The misquotation of supreme court decisions is prohibited by the code. What must be thought of a clergyman who will misquote his own scriptures for the purpose of deceiving his congregation?

The Bible does not preach against the use of wine, but against its abuses, as all sensible persons should. It also preaches against the abuse of bread, oil, corn, etc., etc.

Zeph. 1:13 "Therefore they shall build houses, but not inhabit them: and they shall plant vineyards but not drink of the wine thereof."

This was a punishment against Judah. If we condemn wine we must also condemn houses.

Hagai 1:11. "And I called for a drought upon the land, and upon the corn and upon the new wine and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all labor of the hands."

If we must condemn wine under this curse, we must condemn all the other things named in this vengeful act.

Zech. 9:15. "The Lord of hosts shall defend them, and they shall drink and make a noise as through wine."

Zech. 9:17. "For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids."

This plainly says that God made the maidens cheerful with new wine.

Zech. 10:7. "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine."

This is a part of God's promise of temporal comforts for recognition and praise. Ephraim means doubly fruitful.

Matt. 9:17. "Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

This not only establishes beyond dispute that the wine of the bible was fermented and intoxicating in the time of Christ, but it even gives the proper bottling of it to save it as such.

Matt. 11:19. "The son of man (Christ) came eating and drinking, and they say, 'Behold a man gluttonous, and a wine-bibber.'"

Showing that Christ was a normal man in his diet and that wine was an essential part of his nourishment.

If there is any doubt about Christ's instructions to preserve wine, this is removed in Mark.

Mark 2:22. "But new wine must be put into new bottles."

Mark 15:23. "And they gave him to drink, wine mingled with myrrh, but he received it not."

There is a code significance in this passage of much importance.

Christ signifies the new generations of humanity.

Wine signifies the blessings of the church.

Lot signifies myrrh, and veil, or mystery.

The new church generation is offered the church blessings wrapped in sweet promises and veiled in mystery, which was rejected because it was offered in mockery.

Luke 5:37. "And no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish."

Luke 5:38. "But new wine must be put into new bottles, and both are preserved."

Figuratively this refers to the teaching of the Christian doctrines to the rising generation rather than the present. The church is to raise up its own children; these are the new bottles.

Luke 5:39. "No man also having drunk old wine straightway desireth new, for he saith, 'the old is better.'"

Here Christ himself speaks from actual knowledge and experience as a judge of good old wine.

Luke 7:33. "For John the Baptist came, neither eating bread nor drinking wine, and ye say, 'He hath a devil.'"

Luke 7:34. "The son of man (Christ) is come eating and drinking, and ye say, 'Behold a gluttonous man, and a wine-bibber.'"

Luke 10:34. "And went to him, and bound up his wounds, pouring in oil and wine."

Wine is here recognized as a healing medicine. This is Christ's own story of the good Samaritan.

John 2:1. "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there."

John 2:3. "And when they wanted wine, the mother of Jesus said unto him, they have no wine."

John 2:7 "Jesus saith unto the servants, fill the waterpots with water.

"And he saith unto them, draw out now, and bear unto the governor of the feast."

John 2:9. "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew): the governor of the feast called the bridegroom and saith unto him, "Every man at the beginning doth set forth good wine: and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.'"

Little did the author of this attempt to introduce Christ as a miracle worker dream that some day the Congress of these United States would pass a law which would

forbid this very act, and brand Christ as a law breaker. There is no evasion of this. Christ is declared as having made wine, and good wine, and commanded its distribution to the guests of a wedding feast. If it is an evil thing now it was then.

But there is a code significance to this fanciful story which conveys an entirely different meaning.

Cana means zeal and possession.

Galilee means revolution.

Mary, the mother of Jesus, means rebellion.

Marriage means a uniting.

The uniting of zeal, rebellion, and revolution surely should beget something extraordinary.

Two things are conspicuous in this story of the wedding: no interest whatever is expressed as to whom the bride and groom were, but all interest was centered upon the miracle of converting water into wine. Therefore there must be some hidden message which does not appear in the casual reading.

Water means multitudes of people, afflictions, ordinances.

Wine means spiritual blessings and divine judgments. The conversion of water into wine merely signified that human afflictions are converted into blessings, and ordinances into divine judgments, and this is brought about by repentance, for Christ went to Capernaum, meaning repentance.

Capernaum was the chief residence of Christ and his disciples. It was also called the hamlet of Nahum, signifying the comforter, penitent, the place where the hysterical, penitent retired for comfort, usually a monastery.

Regardless of the fact that the miracle of converting water into wine is figurative, the fact that the wine is taken as the most important simile proves that it was held in high esteem as necessary to complete the joys

and comforts of the occasion, and its absence was considered a detriment to the happiness of those present. Strange as it may sound, this play fits perfectly into present-day conditions. The church attempted to revolutionize national conditions by pressing upon the people total abstinence by drastic prohibition legislation. The people rebelled and a compromise was necessary. The Christian forces resented their zeal, hence Christ went from Cana, zeal, to Capernaum, repentance, after revolution and rebellion had united and harmonized their differences.

There was no wine, Christ gave them wine.

"For the Lord is our judge, the Lord is our lawgiver, the Lord is our King." (Isa. 33:22.)

"There is one lawgiver who is able to save and destroy." (Jas. 4:12.)

We prophesy that the return of wine and beer will prove to be the wedding of Cana. If this does not occur the Christian forces may well be charged with hypocrisy and the repudiation of their own Christ.

It was Nahum who prophesied the downfall of Nineveh, meaning an agreeable dwelling-place. Assyria in like manner was destroyed, and Assyria signifies happiness. Draw your own deductions from these close connections, but we shall hold our own opinion that the peace and happiness of humanity are in jeopardy.

It is a common practice for clergymen to stultify themselves by declaring that Christ did not know that "wine" and "strong drink" would be manufactured and sold in the future generations. This at once deprives Christ of his alleged divine nature. Where others made and sold wine he made and gave it free.

What had the future to do with the fact that both "wine" and "strong drink" were made and sold at that time?

Referring to the talk of the assembled apostles:

Acts 2:13. "Others mocking said, 'These men are full of new wine.'"

This is sufficient evidence that new wine was intoxicating as well as old. It wasn't plain "grape juice."

Rom. 14:21. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak."

This is the very essence of good sense as compared with the fanatical prohibition act. This does not forbid the use of wine any more than it does meat. It simply means that the abuse of anything, or any privilege, to the injury or detriment of another is wrong.

God plainly declares that he provided the flesh of animals as food for man, and wine which "cheereth God and man," and Christ increased the loaves and fishes to feed the multitude, and also made wine to cheer those who attended the wedding at Cana.

Eph. 5:18. "And be not drunk with wine, wherein is excess, but be filled with the spirit."

A precaution against over-zeal which is "offensive to thy brother."

I Tim. 3:3. "Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, nor covetous."

These are instructions in the installation of a bishop. It no more prohibits a reasonable indulgence in wine than it does of money. It is the abuse, not the use, which is condemned. If this is doubted the following clears it:

I Tim. 3:8. "Likewise must the deacons be grave and not double-tongued, not given to much wine."

Does this wholly prohibit the use of wine? Are the church deacons to have their wine and the people not? It would seem so under the Volstead act.

I Tim. 5:23. "Drink no longer water, but use a little wine for thy stomach's sake and thy infirmities."

Paul, knowing that the excessive drinking of water was as harmful as the excessive use of wine, advised his friend Timothy to use wine and quit drinking water.

Titus 1:7. "For a bishop must be blameless, not given to wine, not given to filthy lucre."

This refers to a bishop and his conduct. It does not bar the people from the use of wine any more than money.

Titus 2:3. "The aged woman likewise not given to much wine."

Does this wholly forbid the use of wine?

I Peter 4:3. "For the time past of our life may suffice us, when we walked in lasciviousness, excess of wine and banquetings."

This plainly refers to excesses, not to the normal use of wine.

Rev. 6:6. "And I heard a voice in the midst of the four beasts say, 'A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.'"

The statement preceding this is a vision of the breaking of the third seal in which appears a black horse and he that sat on him held a pair of balances in his hand to indicate that equity and justice must be maintained.

Does this command, regarding the safe care of the oil and wine, signify the use of either is to be prohibited? They were held in the same esteem as were wheat and barley.

Rev. 14:8. "And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Fornication signifies infidelity to the church.

The wrath of God is the bitter, vengeful resentment of the clergy that their influence no longer is in control of the people. But this especially refers to the recognition of all creeds by the United States, and the consequent babel and confusion of a mixed nation.

Babylon means mixture, confusion of tongues.

The United States is the only nation on earth to which the prophecies of Revelations can be applied, and they all predict her downfall and the horrors of famines, pestilences, and warfare.

Revelations 14, 16, 17 and 18, especially have reference to this unhappy ending.

It is impossible to conscientiously believe in prohibition without repudiating the Bible.

Matt. 6:31. "Therefore, take no thought, saying, what shall we eat? or what shall we drink?"

Having made it plain that the churches must recede from their drastic attitude on prohibition or else openly repudiate their own Christ, and every book in the Bible, we now shall place them in the same attitude towards their beloved Paul, "an apostle of Jesus Christ by the will of God." (Col. 1:1.)

Paul says to the Colossians:

Col. 2:16. "Let no man therefore judge you in meat or in drink, or in respect of an holiday or of the sabbath days."

The beginning of miracles by Jesus was by the conversion of water into wine so good that it fooled the governor of the feast of the marriage in Cana of Galilee, at which feast was Mary, mother of Jesus.

Cana means zeal.

Mary means rebellion.

Galilee means revolution.

This was the manifestation of his glory to his apostles.

(Read John 2.)

Reader, you may draw your own conclusions.

PART XIII

ASSEMBLING THE HOSTS. OUR JEWISH ANCESTRY

(A variety of gods is the spice of religion.)

Before we get too far away from them we must examine more closely the disguised forces which have participated in this rehearsal, for they symbolize the "hosts of God."

It must not be forgotten that Moses appointed rulers over thousands, hundreds, fifties, and tens. As we have revealed, did this apply today the world would be supporting 222,000,000 paid office holders, therefore, in the same proportion, estimating the highest number of fanciful Israelites at 2,000,000, about 222,000 rulers would have to be supported in a territory yielding only rocks. Recently a small automobile crossed this territory in four hours.

Now we have rank evidence of duplicity. These office holders were directly under the control of Moses, and this astute leader had his god say:

"Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel." (Num. 1:49.)

This was the priestly retinue of Moses, to whom he dispensed his official patronage, and even at that period, it was a dangerous thing to permit the public to know the truth regarding this tremendous power. Since the beginning of governments, official patronage, simony, and nepotism have been living avenues of graft.

We shall follow the several lines to see what significance each has in the scheme. Remember, however, these are only figurative.

The sons of Abraham were:

Ishmael by Hagar, the Egyptian handmaid.

An analysis of this tells us a remarkable thing.

Egypt means oppression, affliction, darkness, and ignorance.

Hagar means stranger, fear, superstitious awe.

Handmaid means a female servant, a helpmeet. Yes, they are well associated.

Ab —|— ra —|— ham is the first patriarch, high priest, therefore is the head of the church, hence :

“Abraham is the father of all.” (Rom. 4:16.)

Ab means father.

Ra means Egyptian sun-god—high in the heaven.

Ham means hot.

We believe this name conceals an original form of the trinity, “the father, the son, and the holy ghost.”

If Christ is the seed of Abraham he is the offspring of sun-worship.

We find in the Turba Philosophorum this remarkable bit of philosophy, which fits in here, inasmuch as Abraham begets the multitude of rain, coming from the atmosphere.

“Fire and water are enemies, between which there is no consanguinity, for fire is hot and dry, but water is cold and moist. The air, which is warm and moist, joins these together by its concording medium; between the humidity of water and the heat of fire the air is thus placed to establish peace. And there shall arise a spirit from the tenuous vapor of the air, because the heat being joined to the humor, there necessarily issues something tenuous which will become a wind, for the heat of the sun extracts something tenuous out of the air, which also becomes spirit and life to all creatures. All this, however, is disposed of in such manner by the will of God, and a coruscation (lightning) appears when the heat of the sun touches and breaks up a cloud.”

This, we believe, is the real origin of the story of Terah and his three sons, Abram, Nahor, and Haran.

Treah means breath, wind, to blow.

Holy ghost means breath, atmosphere, air.

Out of these come thunder, lightning, and rain. Rain means moisture and it is commonly said that out of moisture comes all life.

Abraham is associated with moisture in the air, begetting a multitude of raindrops out of the clouds, which fall to the earth, hence Abraham is called the high father of the multitude.

Rain means doctrines, in the ecclesiastical similitude.

“My doctrine shall drop as rain.” (Deut. 32:2.)

The Turba is vindicated by this similitude.

Thunder and lightning usually are viewed as a part of the warring elements which produce the storm.

Wind symbolizes warfare, in the code. The falling rain relaxes the tension and brings peace.

We again desire to call attention to the peculiar division of Genesis to represent four distinct periods:

These cover the earth, water, and air periods.

Adam	Cain	Abel	Seth
Earth	Possession	Breath	Compensation
Noah	Shem	Japheth	Ham
Rest	Name	Enlarged	Hot
Terah	Abram	Nahor	Haran
Wind	Lightning	Thunder	Rain
Moses	Aaron	Eleazar	Joshua
God	Prophet	Court	Lord

Let us now return to Abraham.

Out of Hagar, meaning fear, superstitious awe, is born Ishmael. As we previously suggested, this offspring should reflect the inherent traits of Egypt, meaning oppression and affliction, therefore would be a suppliant. Ishmael means whom God hears.

God promised to raise up twelve princes to Ishmael. This will be the offspring of this branch of Abrahams' generations, and it goes without argument that they will be under the control of the Lord, for the church does not raise up independent

rulers. Moreover, these so-called princes will be found secretly symbolizing phases of church exploitation.

We should learn from the offspring of Ishmael, the policies of the church which beget a condition of supplication from a people. If we are correct in our assertion that all of these names form a part of a concealed code, for the secret instruction of the priesthood, these twelve names should reveal the manner in which strayed masses of people are converted to a belief and faith in the saving qualities of the church.

It is amazing that no one has previously discovered this simple hoax.

No wonder Isaac, the other son, laughed, when he saw through this scheme. It would bring a smile to the face of a stone image.

Isaac signifies laughter. He was the second patriarch high priest.

The twelve princes raised up to Ishmael.

Princes rule, hence these are ruling influences to bring pressure upon the masses and beget supplication—they are not living human princes.

Nebajoth means words, prophecies,—to arouse.

Kedar means blackness, sorrow,—to frighten.

Adbeel means vapor, cloud,—to conceal.

Mibsam means odorous, incense,—to confuse.

Mishma means hearing,—to deceive.

Dumah means resemblance,—to image.

Massa means temptation,—to try.

Hadad means noise,—to excite.

Tema means administration,—to control.

Jetur means keeping order,—to discipline.

Naphish means refreshing to the soul,—to enthrall.

Kedemah means eastern brightness,—to confirm.

Thus are the Ishmaelites converted to a cause and organized for action. It may be for evangelical work, or for a rebellion; it represents the militant and fanatical bigotry such as swept Europe during several centuries and made the murderous inquisition possible.

Abraham also had sons by his concubine Keturah. The reverse is observed in the church attitude toward these.

“Either make the tree good or make it corrupt.” (Matt. 12:33.)

These are the outcasts.

Keturah means incense,—to becloud the mind.

Zimran means song,—to arouse emotions.

Jokshan means scandal,—to disgrace.

Medan means strife,—to quarrel.

Ishbak means abandoned,—to renounce.

Shuah means humiliation, a pit,—to entrap.

Sheba means captivity,—to imprison.

Dedan means low, base, foul,—to excommunicate.

These became the licensed murderers and plunders of the inquisition.

This plainly portrays two types or classes; the one makes supplication to the church to draw it out of trouble and tribulations, and being filled with superstitious fear becomes blindly subject to the will of the church; the other, left to follow its own bent, drops to the lowest level of debasement, becoming a pliant mob to follow suggestion, and an example of debasement, plainly intended to portray evil.

“But my covenant will I establish with Isaac.” (Gen. 17:20.)

Covenant means agreement, contract, bargain.

This is what Isaac transmitted to Jacob, who becomes Israel.

“Let people serve thee, and nations bow down to thee: be Lord over thy brethren and let thy mother’s sons bow down to thee.” (Gen. 27:29.)

Therefore, the nations represented by Ishmael were to pay homage to Israel. This makes it clear that the Ishmaelites represent the congregation and Israel the priesthood.

Jacob succeeded to this distinction by dishonesty and false pretense, therefore we know that the chosen of god, as starting from Jacob, are a band of rogues and plunderers, as

will clearly be demonstrated. This is a sinister thing, because they set all the precedents for the Christian enterprise.

We shall find that the twelve sons of Jacob, who become the Israelites, merely signify or reveal the organization of the Christian policies and the methods of their execution.

This will shatter a long-cherished Sunday-school romance.

The wandering of the Israelites in the wilderness is more than a romance. It demonstrates the betrayal of mankind to a preconceived debasement which is to "test" and "try" him in furtherance of a great church experiment and exploitation, which is, long since, a horrible failure.

It was the original scheme to debase and degrade humanity to a common level of sin that the church might pose as a redeeming and saving institution.

In a previous chapter we have examined these twelve tribes of Israel, and we know what kind of characters they are, for they symbolize the Hebrew theocracy, which later becomes the Christian theocracy, and they establish important precedents which must be tried out on an unsuspecting humanity. Jacob originally signified supplanter, but this was too significant of his real character, therefore his name was changed to Israel, which signifies 'who prevails with God,' a wide difference in meaning—one a plunderer and the other a mediator and a self-appointed high priest.

The word supplanter too plainly revealed that usurpation and plunder were the ulterior purposes of the enterprise.

This whole Israelitish scheme is one of intrigue. Confiscation of the properties of others is the sole reward offered them to follow Moses.

To give divine authority to a system of exploitation, the Hebrew god is made to say:

"Thy name shall not be called any more Jacob, but Israel shall be thy name.

"I am God almighty: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins." (Gen. 35:10-11.)

Hidden in this seeming romance are tremendous forces.

"A nation and a company of nations" signifies the super-ecclesiastical government, with control over the temporal governments of the earth, with a line of priestly kings.

Hence, "kings shall come out of thy loins" signifies the appointment of kings by popes, for Israel is the Christian church.

At no time must we lose sight of the central themes, "supreme temporal power" and "divine mediumship" by hereditary authority.

This makes it essential to hold to genealogies which are to be personified by Christianity. These genealogies are not lines of people, they are consecutive procedures.

According to the Bible chronology, in the year 4004 B. C., God said unto the man whom he had created:

"Be fruitful and multiply and subdue the earth." (Gen. 1:28.) The earth means humanity.

Twenty-two hundred years later, it is alleged, the same God said unto Israel:

"Be fruitful and multiply, and kings shall come out of thy loins." (Gen. 35:11.)

Would it not be interesting to learn by what process records of two thousand years were preserved to prove that the same voice uttered the same words relative to the same subject more than two thousand years apart? In what language did God originally speak? Did he continue to speak the same language?

These are human words, and only may be uttered by the human voice, consequently they were spoken by a human being. To create man and speak these words to him, God had to exist before man. Does this not prove beyond dispute that this god was a self-constituted human god? If this is not true, then the god in heaven is a human being, and human language existed before man was created.

A human being is, of necessity, flesh and blood.

"Be not rash with thy mouth, for God is in heaven and thou upon earth." (Ecc. 5:2.)

"Flesh and blood cannot inherit the kingdom of God." (I Cor. 15:50.)

"No man hath seen God at any time." (I John 4:12.)

"They that are in the flesh cannot please God." (Rom. 8:8.)

Does this not dispute the human or physical Christ?

Did God contemplate making kings and priests of dead men?

Was "God in the flesh" displeasing to himself?

Have popes and priests pleased him? Some of them are beefy with flesh.

This referred to the twelve tribes which were not yet born, and the Hebrew theocracy. It premeditated a super-government, the "kingdom of God on earth," with supreme temporal power and authority over all the nations of the earth, with a Catholic king over each separate nation. How were these fleshy kings to please God?

Every pope, after the sixth century, declared his "divine authority" to appoint and depose kings and princes. Did these fleshy aspirations please God?

Let us again refer back to Rebekah, the mother of Jacob? Rebekah means snare.

"And the Lord said unto her, two nations are in thy womb, and two manners of people shall be separated from thy bowels: and the one people shall be stronger than the other people: and the older shall serve the younger." (Gen. 25:23.)

This refers to Esau and Jacob, and their offspring. It also symbolizes the Hebraic system serving the Christian system, and furthermore, it signifies the subjection of older civil governments by the church.

"The first man was of the earth earthy, the second man the Lord from heaven."

We have seen Jacob's offspring develop into the Israelites and the Hebrew theocracy.

Esau and his generations are to serve the Israelites, therefore it is interesting to analyze that branch to see in what manner this service is to be rendered.

Jacob, meaning supplanter, with the connivance of his mother, Rebekah, meaning snare, cheated Esau out of his birth-right and his inheritance; another connivance with dishonesty.

Esau means he that finishes, he that does the work.

This finishing process must conceal the service to be rendered to Jacob.

What or who is to be finished?

His offspring must tell the story.

Like all the others, Esau's name is changed for one more appropriate to the purpose, Edom, meaning earthy, to identify its Adamic nature. Esau dwelt in Seir.

Ed means witness. Omni means universal. Seir means demon, hairy, tempest, cave dweller; suggesting that the Adamic Edom was merely the primitive state.

He refused to permit the Israelites to pass through his domains and they "passed round."

When Esau discovered the perfidy of his brother Jacob, he beseeched their father, Isaac, to also bless him.

Isaac said to Esau.

"Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.

"And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." (Gen. 27:39-40.)

Sword means war and slaughter.

This is another cunning adjustment of the scriptures to "fulfill prophecy long after the event. This clearly means that the patriarchal form of government, in which the ruler and high priest were one and the same person, would give way to the rule of kings; the militant branch would assume control over the masses of people, and civil government would begin.

If this be true we should find the first kings come out of Edom. It is evident that kings were to be subservient to the church, for Esau was to serve Israel.

"Thus dwelt Esau in Mount Seir: Esau is Edom." (Gen. 36:8.)

Edom means earthy, hence this is humanity at large.

Esau's wives were:

Adah, meaning an assembly.

Aholibamah, meaning my tabernacle is exalted.

One of Lamach's wives was also named Adah.

Exalt means to elevate, dignify, ennoble.

Bashemath, meaning perfumed, pleasing, in desolation.

Let us examine the ancestry of these wives.

Adah was the daughter of Elon the Hittite.

Elon means oak, signifying strength, and symbolizing king or ruler. The oak is named the king of the forest.

Hittite means broken or fear.

Aholibamah was the daughter of Zibeon, the Hivite.

Zibeon means iniquity, robber.

Hivite means wicked, bad.

Bashemath was the daughter of Ishmael and sister to his first son, Nebajoth.

Nebajoth means prophecy.

On the female side this is some generation to be reckoned with.

Out of Adah, assembly, came Eliphaz, meaning the endeavor of God, the activities of the church.

Out of Bashemath, pleasing, came Reuel, meaning shepherd or friend of God.

Reuel is the father-in-law of Moses, the law, authority.

Out of Aholibamah, exalted, came Jeush, meaning assembler, Jaalam, meaning hidden, and Korah, meaning calling.

These sons were born to Esau in the land of Canaan, meaning trading, merchandising.

The sons of Eliphaz.

Temam, meaning desert: (having reference to the seizure of desert lands in Africa).

Omar, meaning speaking.

Zepho, meaning seeing.

Gatam, meaning touch.

Kenaz, meaning possession.

And by Timna, concubine to Eliphaz:

Amalek, a people that licks up or uses ill.

Timna means portion.

The sons of Reuel:

Nahath, meaning rest, sleep.

Zerah, meaning dawn, awakening.

Shaminah, meaning loss, desolation, astonishment.

Mizzah, meaning fear.

Accordingly some one must have been robbed while they slept.

They became the dukes of Edom.

The kings that reigned in the land of Edom, before there reigned any king over the children of Israel—this corroborates our previous conclusion. This prevents civil rulers from claiming divine authority.

Bela, meaning destroying, reigned in Dinhabah, meaning giving judgment.

Bela was the son of Beor, meaning burning.

Jobab, meaning desert.

Husham, meaning haste.

Hadad, meaning noise.

Samlah, meaning raiment.

Saul, meaning demanded, sepulchre, destroyer.

Baal-hanan, meaning merciful.

Hadar, meaning joy.

These names conceal a definite and consecutive process.

Thus were dukes and kings established before the Israelites were organized, which would indicate that if the Edomites are to serve Israel, it will be either through collusion or coercion. These are, of course, the personified powers.

It is out of the stock of Adah, meaning assembly, that we find the progression.

Eliphaz signifies endeavor of God, hence he represents the high priest.

The word Eli, from which spring all these Eli names, merely signifies the first of a line of high priests descendant from Aaron, and assuming to be gods on earth.

In I Samuel, chapter 1, is the apocryphal story of Eli blessing Hannah, and she bare Samuel, the prophet. It is curious that Eliakim and Anna become the parents of Mary—to give her royal blood.

Hannah means grace; she was the mother of Samuel.

Anna means gracious—she was the mother of Mary.

Anan means cloud, meaning mystery or veil.

Mary, mother of Jesus, was chosen to spin a new veil for the church.

We may understand that Eliphaz is a servant of the Lord working under the cover of mystery and secrecy.

His distinctive line is found in his sons, born in Canaan, signifying trading; perfect, speaking, seeing, touch, and possession, are very suggestive of a perfect system.

Inasmuch as Esau took to wife Bashemath, daughter of Ishmael, whose brother is Nebajoth, meaning prophecy, thus uniting the Edomites with the Ishmaelites, we see a union of prophecy with the high priest, and an intermingling of the princes with which the Lord blessed Ishmael, with the natural dukes and kings of Edom, the earth, which at least contemplates a union of the two ruling powers—the church and the civil governments. The attitude and conduct of the popes fully vindicate this.

Therefore we believe that the sons born of Eliphaz in Canaan, symbolize a prophecy of the church secretly acquiring possession and control of commerce through the Jews, and the fulfillment of the covenant with Abraham and Isaac. This especially has designs upon newly discovered countries, and the dealings of the church with savage tribes.

This will become much plainer when we see Israel in active warfare with the Canaanites, signifying commerce. This is the essence of the covenants between the Lord and the Israelites, the bribe to persuade them to precede the Christian exploitation as trouble-makers, which it is to adjust and smooth out, suggesting the mediator.

This suggests an examination of this all-important, so-called covenant made with the Jews.

Covenant means contract, agreement, bargain.

The volunteered covenant with Abram.

"I will make nations of thee, and kings shall come out of thee." This nearly scared Abram to death.

"I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession. And I will be their God." (Gen. 17: 6-8.)

Nothing could possibly be made plainer. Abram was the high priest and patriarch of nomadic tribes of shepherds; he was approached with this proposal. Canaan signifies trading and merchandising. This is a clean-cut bargain for a working plan between the priesthood and the Jews to surreptitiously secure control over commerce—especially in new and uncivilized countries.

And this they have accomplished.

Almost the first act, because of this covenant, was a bargain struck between Abimelech, meaning father of a king (a line of Philistine kings), and his friend Ahuzzath, meaning possessions, and Isaac, with whom the Lord had perpetuated the covenant made with Abraham. They entered into an oath against harming each other, at once emphasizing our belief in a bargain with the Jews.

This was simply a treaty of peace.

Ahuzam was a son of Asher, and Asher signifies happiness. Ahuzzath was the friend of Abimelech.

Both names mean possession, vision.

King Abimelech was happy in his possessions and he made an oath-bound bargain with Isaac not to interfere with this condition and the happiness of his people.

The evidence that this was engendered by fear is in the fact that he took with him in this conference the head of his army, Phichol, signifying strong. He said to Isaac: "Go from us, for thou art much mightier than we." (Gen. 26:16.)

We find another significant meaning of Phichol, the mouth of all, which would signify that the army was the hungry mouth of all humanity, to be fed and to speak, for it was because of the famine that Isaac had gone into Gerar, Abimelech's country, and stopped there. The Lord had advised Isaac to do this.

Gera means grain.

Gerar means a halting place.

Hence Isaac named the place Shebah, signifying oath—Beer-Shebah, signifying the well or place where this oath was made.

Abimelech was a peace-loving king. These starving nomadic tribes came swarming into his happy domains, and rather than get into trouble with them he made an oath-bound peace. This was an important precedent for future use in dealing with kings.

It is very significant that the Lord warned Isaac at this time not to go down into Egypt. (Gen. 26:2.)

The Hebrew meaning of Egypt is Mizraim, signifying trouble, affliction, and tribulation. This accounts for Isaac having agreed with Abimelech not to interfere with his possessions and the happiness of his people; had he done so, tribulations would have resulted, and that meant "going into Egypt"—places as well as names are chosen to symbolize words in this code. This was early diplomacy.

We have already examined the Israelites in Egypt and have seen them prepare for their journey and their trials in the wilderness. We must keep in mind the terms of the covenant or bargain.

It is out of Bashemath, daughter of Ishmael, that comes Reuel, the priest of Midian, to whom Moses fled after murdering the Egyptian.

Reuel signifies friend of God; therefore he is a priest.

Moses takes for wife Reuel's daughter, Zipporah, meaning trumpet—to symbolize thunder. He simply began to preach.

That Reuel is a patriarch-high priest, is evidenced by his

being addressed as Jethro, signifying his excellence, an honorary title applied to the ruler or chief. But this reveals Reuel or Jethro as signifying posterity, making this story a concealed reference to future humanity.

The drawing of Moses out of the waters signifies drawing of the necessity for law out of the people symbolized by waters. The Mosaic system represents the period of fire—the lightning and thunder brought to earth and put under the control of the high priest.

The trumpet represents the adoption of the “voice of the Lord God,” the thunder. The first point in the journey in the wilderness is Rameses, meaning thunder, preaching; the second point is succoth, meaning tabernacle, a place to preach.

Moses was taken from the Nile.

Nile means deep blue—the deep blue of the sky, from whence come thunder, lightning, and rain.

Moses' father was Amram, meaning exalted.

This presages the exaltation of the law and authority.

Amram was a descendant of Seir, who was a hairy cave-dweller, hence an Edomite.

Midian means strife, judgment, measure, covering. Therefore Moses' flight to Midian is figurative, meaning concealment to avoid the penalties of crime.

Strife means disagreement, quarrel, struggle, discord.

These naturally call for judgment, which may only be authorized by law.

Covering means hiding, concealing, sheltering.

Hence, upon committing murder, Moses fled to Midian and placed himself under the sheltering protection of the high priest, representing these powers, meaning perhaps that he took refuge in a monastery, for monks who flee from the world. This merely justified a course to be pursued by priests in similar circumstances.

There is little doubt about this ecclesiastical scheme having been incubated in the monasteries which abounded in Egypt and the surrounding countries preceding the Christian period.

Midian was the son of Abraham, by Keturah, his concubine—this word signifies a prostitute.

The Midianites were neighbors to the Ishmaelites.

Both were descendants of Abraham, as was Moses, hence they are all under the cloud which concealed Abraham, and which becomes the Mosaic “pillar of smoke” and the “Christian mystery.”

“And all were baptized unto Moses in the cloud and in the sea.” (I Cor. 10:1-2.) Waters signify ordinances, therefore this simply means they were brought under the laws of Moses. Mo means water.

In the Hebraic system and in the holy see.

It must dawn upon the reader by this time, that such mystery must conceal some deep-laid plot. It can only be one of duplicity, for it covers every conceivable indiscretion that may be committed by man or beast, and on a scale impossible to fully describe without accusation of exaggeration.

We invite the reader to study the history of the plundering crusades, and the murderous inquisition, in “fulfillment of prophecy,” of the present Christian church.

Before we close this chapter we desire to call especial attention to the significance of Jacob. Why did the ecclesiasts select his name for the beginning of Christianity? While throughout the Bible equally as sinister names appear, none of them so specifically imply an illegal and unworthy purpose, motive, or intent.

Jacob signifies one who supplants.

It matters not to what specific intent this applies, it is by the true significance of the word we must try Jacob.

Supplant means to displace by stratagem, to undermine, to usurpate by unfair means.

Usurpate means to seize, appropriate, arrogate, assume without legal process. Hence the judges of Israel between Joshua and Kings are called “usurpative governors,” an arbitrary assumption of power.

If Christianity has for its foundation an arbitrary power and control by usurpation, there can be nothing figurative in its

declaration that in the end it will establish a "kingdom of priests."

"Behold you have made us kings and priests." (Rev. 1:6.)

Now read the 17th chapter of Revelation and if you have any power of thought whatever, your eyes will be opened. We especially address this to civil rulers.

One other important aspect of this scheme is worthy of thought.

Abraham was a Jew and he is named as the forefather of Christ.

Joseph is a Jew and he is the alleged adopted father of Christ.

Mary is a Jewess. The word Jew originally signified the descendant of Eber, meaning anger and wrath. Mary means rebellion.

Christ is a Jew, "King of the Jews."

Therefore, should we adopt the Christian idea, the whole world would be under an acknowledged obligation to a widely scattered, unorganized people without nation or government. Moreover, a people who themselves do not recognize the Christian religion, they having worshipped about every previously known god. They never were monotheists. They worshipped the sun, the moon, and the stars, fire, stones, trees, and various images. They worshipped the queen of heaven, called Astarte, which is Ashtoreth, the principal female deity of the Phoenicians, and Ishtar of the Assyrians, and the Astarte of the Greeks and Romans. Astarte is Esther, meaning star, also secret, hidden.

They worshipped Baal, Moloch, and Chemosh, offering up human sacrifices to them, after which they ate the victims, simple cannibalism.

The Christian religion reflects practically all of these forms of worship, with their fabulous gods, in some secret similitude, the original idea being to make the Christian church "all things to all men," that it might become the universal church to monopolize religion, and all that it implies.

In the eucharist, the eating of the body of Christ and the drinking of his blood are concealed worship of Moloch, and a refined cannibalism.

This horrible mess, disowned by the Jews as the alleged originators, is the origin and substance of that exploitation called Christianity. Truly it is well said:

“What fools these mortals be.”

We must draw attention to a suggestive significance in the story of Jacob and Esau.

First, we believe the mess of pottage given to Esau by Jacob, in place of his birthright, signifies the bargain made with the Jews by which their religion was to become the foundation of the Christian religion, and the Jews were to have commerce, and work in conjunction with the ecclesiasts.

A much more important element is in changing of Esau's name to Edom.

Esau means hairy, the primitive man.

He took possession of the land of the Horites.

Hori means caves. Thus Esau was the cave-dweller.

Hori is the grandson of Seir, meaning hairy.

Conclusively declaring the theory that the cave-dweller originally evolved out of the hairy man, the ape; in fact had not yet shed this coat.

This is why Seir and Edom are sometimes identified as one. We believe, however, that Seir is the ape-man and Edom is the cave-dweller. This also explains why the Israelites were afraid to pass through Edom to go to Moab. They were afraid to accept this line as a part of the fabulous genealogical line. It would show an evolution up through these periods, conclusively proving that man evolved up from the ape.

This accounts for the antagonism of the Christians towards evolution. It would be too absurd to attempt to name an ancestral line for a people having no language and an intelligence but one remove from the ape. It was safer and easier to conjure a genealogical line out of the imagination and coin a fictitious and romantic history of fabulous races as a background.

The final act in this fixing up of races is found in the other meaning of Edom, red. This anticipates the journey into the wilderness. We are convinced that this refers to the red race in the Americas. They are undoubtedly of Jewish ancestry, hence it is said that Edom took to wife Judith, meaning Jewess. She was the daughter of Beer, meaning well, the Hittite, meaning fear. We conclusively find at Elim, in the journey through the wilderness, that well signifies a spouter, a preacher, an evangelist, an apostle.

There is little doubt that the evangelists sent into the wilds of America to proselyte the American Indians were amazed and disappointed to find them of Jewish descent, for we find that the taking of Judith by Esau

“Was a grief of mind unto Isaac and Rebekah.” (Gen. 26:35.)

It is a well-known fact that the Catholic hosts going to Mexico attempted to destroy every evidence of their having plagiarized from religions centuries earlier than their own. Their robbing and plundering of the Aztecs is history.

There is another reason for believing the red Edom signifies the red American. Esau took another wife, Bashemath, the daughter of Elon the Hittite.

Bashemath means in desolation.

Elon means strong.

Hittite means fear.

It is plain that the wilderness was filled with all the dangers of a new and unknown country, and it is a fact that the greatest evangelical colonization in North America was made not by passing across the land, but by going round and planting the elaborate monasteries and mission houses along the Pacific Coast.

To those who would choose to go deeper into this subject, this is a beginning. We are convinced that modifications of the original ecclesiastical scheme were made during all of the early and middle centuries.

The fact that many names are found in new dictionaries

which do not respond to the older code, seems to corroborate this.

It is a curious fact that Amram, father of Moses, is a descendant of Seir, the hairy cave-man. Therefore Luke is careful not to put him in the genealogy of Christ.

It will require very convincing evidence to shake our belief that the whole ecclesiastic theme had in mind the conquest of the Americas and the establishment there of its fabulous "kingdom of god," God simply meaning the church rule and authority.

We again warn the people of the United States to watch their steps; this god is "no respecter of persons."

The conversion of the Ishmaelites signifies the proselyting of the American red race. This is the marriage of Esau to Bashemath, a daughter of Ishmael (Gen. 36:3.), uniting the Ishmaelites and the Edomites.

The natural dukes and kings of Edom were the North American Indian chieftains.

The bargain of Abimelech has to do with the treaties between the church and the Indians.

PART XIV

THE USURPATION. ESTABLISHING DIVINE AUTHORITY

(Usurpation of control is the fulfillment of the covenant)

“And it came to pass, when Samuel was old, that he made his sons judges over Israel.” (I Sam. 8:1.)

This opens up a whole lot of real action.

Samuel, being a prophet as well as the last Hebrew judge, will set some extraordinary precedents. His being called old signifies that the time of the transition from judges to kings has come, and the scheme is so palpable it looks foolish. Moses having established the precedent of appointing judges, when these are retired the same authority must be brought forward to appoint kings.

Judges represented a usurpative authority because they were suggested by Jethro. The authority to appoint kings must come direct from God. Moreover, the request for kings must come direct from the people in order to relieve both God and the high priest of responsibility for the subsequent acts of kings.

On its face there is mental reservation back of this, smacking strongly of duplicity. Why was it necessary to anticipate that kings would be evil rulers? It was easy for Moses to put words in the mouth of the anticipated generation as represented by Jethro, meaning posterity, for action could be taken without argument or resentment, posterity was of the future and had no choice. But the people were of the present, therefore that which was being set up to be knocked down must come by request of the people, to enable the high priest to exclaim: “I told you so!”

Judges were chosen because of their “arbitrary and war-

like characteristics," strange qualifications for men to adjust community disputes.

Let us know more about Samuel to see why this type of judges was necessary.

First we find that Samuel is Shemuel.

This is suspicious on its face.

Shem means he who places, name, fame.

Uel means God's will.

Therefore Samuel merely makes known and establishes God's will.

Samuel is the representative of Simeon during the apportionment of Canaan.

Simeon means obedience, discipline.

Canaan means merchandising, trading.

This explains why the judges had to have "warlike qualifications." They had to maintain discipline during the execution of a specific act. When that act was completed their services ended. They merely represented a police-force with limited judicial powers. This was the control of savage tribes before the nation was established.

The father of Samuel was Elkanah, signifying the jealousy of God, and the authority of God. This makes it plain that Samuel in any of his acts will weigh them by this scale, and the church authority will continue.

He appoints his two sons as judges, Joel and Abiah. It is well to examine these sons to see why this fact is mentioned.

Jo is an abbreviated form of Joseph, meaning increase.

El means God.

See how simple this is. "Increase and God" is the judge.

Abiah is Abi = progenitor, and ah a form of God.

The father or progenitor is appointed judge.

Joel also means that he wills or commands. That is evident, increasing humanity cannot be denied.

Abiah is also Abijah, meaning whose father is Jehovah.

Jehovah means self-existent, self-sustaining.

Thus the last act of judges places the enterprise on a self-supporting basis, it having usurped commerce and placed mankind under discipline.

Joel is supposed to be a son of Samuel apponited by him in his old age, as a judge over Israel. Nevertheless, in the first chapter of Joel he is said to be the son of Pethuel, meaning vision or mouth or persuasion of God, therefore he is a prophet as well as a judge. This is to enable him to foretell the Messiah by word of mouth as well as vision.

Samuel is educated under Eli and follows him in office.

We are going to justify the belief that the high priest is the god of this whole scheme.

Christ declared that Eli, the first of the major prophets, was God. This is further corroborated in I Samuel 3:5.

When the Lord called Samuel he believed that Eli had called him, and he did succeed Eli.

Joel and Abiah were accused of taking bribes and were repudiated by the elders of Israel. This is merely the excuse and reason for the people demanding a king, and the premeditated transition of the divine authority from appointed judges to appointed kings, a specific part of the continuity of precedents. The natural sequence is the removal of kings who disobey the high priest and the appointment of kings without the suggestion from the people. This will be demonstrated in the story of Saul and David.

All the popes of Rome have declared their divine right to crown and uncrown kings on this flimsy and ridiculous precedent. The most vulgar and contemptible attitude of popes toward civil sovereigns is the humiliating requirement that they kiss the pope's feet. A king with a spark of manhood in him would resent such an insult.

Two hypocritical precedents are illy concealed in the appointment of Saul as king by Samuel. It is a fact through its whole history that the church has evaded direct responsibility for acts which might be resented by the people. One of the most subtle means of avoiding this is to forestall such exigency

by placing responsibility for the act upon the people by some fictitious precedent.

Then the elders of Israel gathered themselves together and came to Samuel.

“And said unto him, ‘Behold thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.’” (I Sam. 8:4-5.)

This “forces” upon the church the necessity of condemning one of its own alleged creations, the judge, and explains why God was not originally made responsible for the appointment of judges as temporary rulers. Jethro, posterity, had suggested judges to rule the present, but experienced old age suggested the necessity for the ruling king to relieve the church and high priest of that responsibility.

This is where Samuel becomes the hypocritical high priest.

“But this thing displeased Samuel, when they said, ‘Give us a king to rule us.’”

Pause long enough to ponder this.

Samuel is supposed to be the vicar of god upon earth and under strict obedience to his will and wishes. Nevertheless he is “peevish” at this request before he has inquired of god his wishes. What follows is nothing short of imbecilic. He prays to the Lord and is told:

“Hearken to the voice of the people for they have not rejected thee (the high priest) but they have rejected me (the Lord) that I should not reign over them.”

This is not even ingenious, for it makes it perfectly plain that some radical policy is to be put in action for which the Lord nor the high priest is willing to be held responsible.

This scheme is to discredit existing kings to justify popes in secretly turning their subjects away from them.

Kings are temporarily given power, to be later blamed for inspired consequences, in order that the high priest may say: “I warned you against kings when you demanded one to judge you.” By this despicable process antagonism is set up between the people and the laws promulgated by civil rulers.

Read chapter 8 of I Samuel to get the full force of this "divine" trickery. We shall find that especially has to do with the confusion and debasement of mankind with the connivance of kings appointed as tools and agents in the enterprise.

What a spectacle we have here, of the god almighty of Abraham, Isaac, and Jacob, the Jehovah of Moses and Israel, and the Lord of all creation, the possessor of heaven and earth, whimpering to his high priest, his vicar on earth, that his own chosen people, to whom he had boasted of his great and terrible powers, had repudiated him, although remaining loyal to his high priest. We should like to hear some plausible explanation of this inconsistency, other than that it is a flimsy excuse for setting the precedent by which popes could claim the divine authority to appoint kings.

This is merely to give to the high priest greater influence over people than god himself, and gives to the popes the right to "hearken to the voice of the people" and to appoint and depose kings, by the command of the Lord, who admits that he has been rejected by the people and is without authority.

Do you really think Samuel was "sorely displeased," that he was thus promoted over god himself?

See what an ingenious scheme this is.

The high priest and patriarch.

The high priest and judge.

The high priest and maker of judges.

The high priest and Lord.

The high priest and maker of kings.

The "Lord of lords" and the "King of kings."

The personified god on earth.

Could any evolution be plainer?

I am constrained to say to humanity at large, your innocent credulity has supported this abnormal thing until it has permanently fastened itself upon your back. It is riding you to death. There is absolutely not one meritorious feature connected with it. It has deliberately sown the earth with sin to justify its existence; it has subsidized the energies of the world for its support; and it does not render one service which may

not be rendered by good civil government exercised by honest, sensible men under the instructions of a properly developed people.

Let us follow the scheme a little farther. Saul, who was made king, was deposed, because he "hearkened to the voice of the people." This is to break confidence between civil rulers and their subjects, to prevent the people from influencing kings.

This is exactly the purpose. The popes accomplished all their political ends by establishing a fear of excommunication and using this as a club to persuade the people to repudiate their kings.

Samuel, in upbraiding Saul, said:

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

"And Saul said unto Samuel, 'I have sinned: for I have transgressed the commandment of the Lord and thy words: because I feared the people, and obeyed their voice.'" (I Sam. 15:23-24.)

For the very thing that the Lord advised Samuel to appoint a king, "hearken to the voice of the people," Saul is deposed.

This is to eliminate the idea that the Lord had advised Samuel because of "fear of the people."

Anarchy has been the one great fear of every form of control. Obedience to the law is wholly due to fear.

This is all a part of the great rehearsal as represented by the journey through the wilderness.

We may now better understand why this Samuel represents Simeon, meaning he who hears and obeys. Stubbornness, with which Saul is charged, means disobedience to the will of the high priest.

But, in the same breath, Samuel condemns rebellion. Mary, the mother of Christ, means rebellion.

Truly it matters "whose ox is gored."

"Samuel called the people together at Mizpah." (I Sam. 10:17.)

Mizpah means waiting, watching, speculating, sentinel. Very essential at this critical point.

This is where Samuel the prophet dwelt, and where Saul was anointed king.

The place is near Jerusalem, therefore it signifies a waiting for peace. Jerusalem means place of peace. It was formerly called Jebus, signifying threshing floor, also Salem, over which Melchizedek was king.

It is very certain that ecclesiasticism was impatiently awaiting the final ending of this journey, and speculating regarding its future adaptation to practical Christianity.

The significant fact is, that, at this place Samuel concentrated the Israelites to make war upon the Philistines, who are the peoples living in scattered villages. We find later, Saul, David, and Solomon operating an elaborate taxing scheme by which these people are robbed and their villages plundered.

David was considered a typical brigand, as we shall show in a special chapter dealing with him. His expeditions were precedents for the papal crusades.

There were several of these Mizpahs, evidently signifying watchfulness, for the results of similar campaigns show it to be a mental attitude rather than a place. It is a curious adaptation of the aboriginal system of forward watch-towers.

Arnon means noisy, rejoicing.

Noise means outcry, clamor, row, uproar, din, tumult, confusion.

Rejoice means delight, joy, gladness, exult, revel.

This could only have been the celebration of success. Nevertheless, it is the origin of that barbaric license to form mobs on great public occasions. A license once granted to the masses is seldom surrendered—a law once on the statute books is seldom repealed.

Aron is between Moab and the Amorites. The Moabites dwelled on both sides of the river Arnon.

This is important. We found, previously, that Moab was a worshipper of discipline, and the Amorites signify bitter, rebellious babblers.

Thus noise and rejoicing, undoubtedly the tumult and confusion of an inspired mob, stood between discipline and rebellion. Arnon was the border of Moab, hence rejoicing, blended into discipline and noise, caused such confusion and babble, rebellion could not organize into a disciplined force. Arnon did not pass within the borders of Moab; that is, mob violence was not permitted to break down government discipline.

"Israel sent messengers unto Sihon, king of the Amorites, the king of Heshbon: and Israel said unto him, 'Let us pass, we pray thee, through thy land into my place.' (Note the singular my, for Israel.)

"But Sihon trusted not Israel to pass through his coast." (Jud. 11:18-20.)

We previously saw that:

Sihon means rooting out, conclusion, and Heshbon means invention, industry, thought, he that hastens to understanding, intellect.

Sihon gathered his people at Jahaz, fought the Israelites, and lost, he being slain.

Jahaz means trodden, dispute, quarrel, going out of the Lord. This refers to heresy and protestantism—both premeditated things.

Sihon was also king of Heshbon, therefore Israel took possession of all that Heshbon stands for, because Sihon would not permit them to censor Heshbon.

Jaazer means assistance, he that helps.

"And Moses sent to spy out Jazzer, and they took the villages thereof, and drove out the Amorites.

This presages Jesuitry, and the hellish inquisition, which rooted out, killed and burned the rebellious, and the bitter babblers.

This means the destruction of all assistance and help which might dispossess Israel of industry, and the invention of inde-

pendent science and thought not controlled by the ecclesiasts. The Christian hatred for science reflects this.

Edrei means a very great mass, cloud. Masses mean people; cloud means wind, and wind means war. We previously saw that *Ed* means witness.

“Death of the wicked.” This doubtless signifies destructive war.

This is the capital of Bashan, meaning change, or sleep. Sleep signifies death.

Change means to vary, transform, exchange, barter. If history could be applied, this would fit many occasions of barter and trade on the part of the church.

Sleepy means sluggish, lazy, somnolent, drowsy, lethargic. When the world grew sluggish, the church was most active.

We take it that the “fat bulls of Bashan” means the “papal bulls,” a “papal bullary.”

This signifies a period of changes of some kind. Clouds usually mean obscure, shadowy. Clouds frequently symbolize masses of soldiers.

We believe this is the meaning here, inasmuch as it is to destroy the wicked. The next point seems to intimate that *Edrei* had a lasting effect, justifying permanency, corroborating the meaning of sleep as death.

Dibon also means understanding, building.

Understanding means knowledge, intellect, faculty, intelligence, comprehension, reason, brains.

To build means erect, construct, raise, found.

All of this appears quite appropriate to the position attained at this stage of the figurative journey.

They are approaching a condition of establishment, and are preparing to build substantially.

There is deep significance hidden here.

Not until the early part of the fourth century after Christ were the Christians permitted to hold property or construct churches. They were but loosely organized associations. The next point is very enlightening.

Mattanah signifies gift.

Gift means donation, benefaction, grant, alms, gratuity, present; the basis of early church support.

So important are gifts and donations to the church, it could not exist without them.

Up to A. D. 321, the churches were not permitted to accept gifts of any kind.

In that year Emperor Constantine issued a decree permitting the churches to receive donations and to own property.

This generous decree was made the basis of the famous forgery called the "donation of Constantine," in the 8th century, in a papal attempt to establish a false precedent to bolster the claim to temporal power. It falsely claimed that Constantine acknowledged the temporal power of the pope, giving to him his own sovereign powers and worldly wealth.

For a long period, the popes at Rome collected from all Catholic countries tithes of ten per centum of the state income. This was the most conspicuous fruit of temporal power, the absurd enforcement of the covenant with Jacob, a fabulous person, and the covenant between Abraham and Melchizedek.

Pope Gregory VII brought upon himself the contempt of William the Conqueror by boldly demanding the usual "Peters pence" from England. William called it an "alms," and his demand "impudent."

"Thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous." (Ex. 23:8.)

"Thou shalt not take gifts." (Deut. 16:19.)

"There is no iniquity with the Lord our God, nor taking of gifts." (II Chr. 19:7.)

"A gift destroyeth the heart." (Ecc. 7:7.)

This condemnation of the taking of gifts by the Mosaic law is a very important matter. Moses was in a position to enforce the payment of tithes, whereas, under a condition where the church and state were separated, did the state choose to pay no tithes, the church perished, hence the radical change of opinion of god in the new testament. Silent coercion took the place of beggary. The most contemptible Christian suggestion is that god must beg from his creatures.

From the very beginning, the church solicited alms and gifts which they called donations, proving that the church was a thing to be fed, therefore it was human.

"Leave there thy gift before the altar." (Matt. 5:24.)

"Not because I desire a gift: but I desire fruit that may abound to your account." (Phil. 4:17.)

This is real church deceit.

Thus did the priest apologize in soliciting. Too mean and proud to acknowledge begging, he puts the responsibility upon his victim.

Subsequently gifts have enabled the church to amass great wealth.

Mattanah means more than one simple definition implies. *Nahaliel* means god's valley.

We find any and every thing attaching to Lot, also attached to god.

Moab was spared because he was the son of Lot by his own daughter.

We find this "god's valley" in Ammon, and we find the progenitor of the Ammonites was Ben-ammi, a grandson of Lot.

This is passing strange.

"Thus were both daughters of Lot with child by their father.

"And the first born bare a son, and called his name Moab. The same is the father of the Moabites to this day.

"And the younger, she also bare a son and called his name Ben-ammi. The same is the father of the children Ammon to this day." (Gen. 19:36.) Ben means son; Ammi means my people. This has especial reference to sun-worship.

Lot was both father and grandfather to them.

Ammon means no, signifying stirring up, forbidding, also place.

In attempting to solve the attachment which the Lord God seems to have for Lot's offspring, we find them a nomadic, idolatrous, incursive, and cruel people, usually demanding that the right eyes of their opponents be thrust out to bind a cove-

nant and stand as a reproach. Saul conquered and scattered them, thus drawing hatred upon himself. (I Sam. 11:1-3.)

Saul means sepulchre, grave.

"The Lord forgives them four transgressions, because they ripped up the women with child at Gilead." (Amos 1:13.)

Gilead means testimony, hence this refers to the destruction of heresy.

We are getting pretty close to the truth now. The Moabites and the Ammonites, offspring of the base-born sons of Lot, are a cruel, aggressive, heartless people, and they are reserved to the Lord to execute cruel and vengeful designs. Lot means veil, concealment. Therefore his offspring are both for and against Israel, mere tools.

"The children of Israel did evil in the sight of the Lord, by serving the gods of Moab and Ammon, forsaking the Lord.

"And the anger of the Lord was hot and he sold the Israelites into the hands of the Philistines, and into the hands of Ammon, and they vexed and oppressed the children of Israel for eighteen years." (Jud. 10.)

This all-powerful, vengeful god permits his children to do evil to vent his spleen.

The children of Israel cried unto their Lord, but he told them to cry out to their strange gods.

"And the children of Israel said unto the Lord, 'We have sinned: do thou unto us whatsoever seemeth good unto thee, deliver us only, we pray this day.' And they put away the strange gods and served the Lord, and his soul was grieved for the misery of Israel." (Jud. 10.)

Here is a confession that the Lord is a human being with a soul, whereas John 4:24 says, "God is a spirit and must be worshipped as a spirit."

By this childish nonsense the Hebrew Lord sets the precedent by which the equally cruel popes punished peoples who did not obey and serve them.

It is plain that Moab and Ammon symbolize instruments of cruelty to execute cruelties in a manner not to reflect upon

the church—hence they are children of secrecy and concealment.

If there is any doubt about this it is removed by the fact that David, who is named the father of the alleged Christ, subjugated the Ammonites.

“He conquered Rabbath of the children of Ammon. (II Sam. 12:26.)

Rabbath signifies powerful, contentious.

Therefore this name only signifies the manner in which the powerful enemies of the church are subdued, very probably it signifies the rabble, for Rabbith means many.

“And he brought forth the people that were therein and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln, and thus did he unto all the children of Ammon. So David and all the people returned to Jerusalem.”

Jerusalem signifies place of peace.

This was the figurative precedent for the horrors of the inquisition, and it was literally executed in thousands of instances under the hellish popes of Rome.

We find the Lord always after Rabbah, meaning the powerful and contentious, and Heshbon, meaning invention, industry, thought, he that hasteneth to understand.

These are enemies to the discipline and obedience of the church, hence the church antagonizes them.

This signifies god's valley, which Israel has just entered, under the stopping place Nahaliel. (See Jer. 49.)

Under such grewsome conditions it is not strange, in the end, to find the Lord preparing to eliminate the Amorites and the Ammonites from his service. (Eze. 25:2-10.)

As Moses and Aaron were sacrificed because of the disobedience of the Israelites, after they had executed their task, and as the innocent messengers, bearing joyous news to David, were killed to disguise his hypocrisy, so are those who help the Christian theocracy to establish its kingdom on earth, to be rewarded by betrayal and death.

“Dead men tell no tales.”

Ramoth-Baal.

Ramath signifies raised, lofty.

Baal signifies he that rules and subdues.

It is evident that we are approaching the end of our journey. Figuratively, Christ is in the saddle. If Christianity succeeds in fulfilling all these figurative examples and precedents, there is some point where Ramath-Baal will begin to display his powers. Therefore, let us be quite sure in his identification.

We find little to enlighten us regarding this place, hence we take it to mean the elevation to temporal power.

But we do find at this point a most significant dispute, which undoubtedly betrays the bargaining between the Hebrew theocracy and the ecclesiastical hierarchy.

The Gadites and the Reubenites request of Moses to be permitted to cross over Jordan.

Moses grants this request only on the conditions that they cross over armed, and after they have established the Israelites in their inheritance they, the Gadites and the Reubenites, shall return and settle permanently in Gilead, where lands are provided for them.

Here is the kernel of the nut.

Prophecy is to be the beginning of the church strength and power.

Reuben means vision, prophecy.

Jacob, as he told his twelve sons what would befall them in the last days, said to Reuben:

“Thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

“Thou shalt not excel; because thou defilest my bed.”
(Gen. 49:3-4.)

We refer back to this crime.

“And it came to pass, when Israel dwelt in that land (Edar) that Reuben went and lay with Bilhah, his father’s concubine; and Israel heard it.” (Gen. 35:22.)

Let us now examine these several names, to see if we may reveal the underlying truth.

Jacob means supplanter. The whole church scheme is to supplant civil governments.

This was when he was a nomadic shepherd. His name was changed to Israel, and under this disguise he sought to enter and control commerce.

Edar, the land in which he settled, means flocks.

Ed means witness; ar means awakening, uncovering.

Billah, his concubine, means who is old, troubled, confused.

Reuben means vision.

Age and experience begetteth wisdom, and this can only be dispensed by the church.

“Hear now my words: if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. (Num. 12:6.)

“In the last days, young men shall see visions, and old men shall dream dreams.” (Acts 2:17.)

Thus the wisdom of age and experience is turned into dreams.

This is clear, Reuben means prophecy—the time of the revelation of the mass of testimony concealed in Gilead.

Gad means troop, preparedness.

Gilead means a mass of testimony.

Jordan means the river of judgment.

Judgment means discernment, discrimination, sagacity, intelligence, decision, order. Wisdom must not be permitted to run wild.

We now have before us a revelation. The river Jordan is the line of demarkation between the old and new testaments, between the Hebraic and the Christian dispensations.

Of course Reuben, the prophet, by vision, could not cross over Jordan, because prophecy had to remain in the “mass of testimony” of the old testament, symbolized by Gilead.

Of course, Gad, the fabulous Hebrew army, could not cross over, because such an army never existed, except in fable.

They both remained in Gilead, "a mass of testimony,"—fable and romance.

Is this clear?

Dan, the son of Bilhah, means judgment, the logical discretion born of old age.

Serpent symbolizes wisdom, the offspring of youth and old age, which did cross over, for Christ himself is made to say to his disciples:

"Be thou as wise as serpents."

Therefore wisdom was to pass over but prophecy was to remain in "a mass of testimony." This is the excuse for leaving Reuben behind.

If we turn back and examine the twelve sons of Jacob, we find that Reuben and Gad are the only two of the twelve who could not with safety be brought into the new dispensation. Moreover, this very truth wholly disproves and discredits prophecy, because the prophet cannot make good in Christianity. The "fulfillment of prophecy" manifestly has been the adjustment of subsequent events to alleged prophecies on paper, or conjuring events, to fit alleged prophecies.

Christianity permitted the prophet John, under the false pretense of being the "ghost of Elias returned," to introduce Christ. There the works of Reuben ended. John was not a prophet because he introduced Christ in person. Christ came out of Galilee, meaning revolution, to be baptized by John.

The fabulous stories of the Israelitish wars remained in the old testament, but Gad, the spirit, came over temporarily to implant a warlike spirit in the hearts of the enthralled masses, but the church did not require the immediate services of Gad, an armed force. Joseph, meaning increase, died in Egypt. But increase was most essential in the Christian dispensation, therefore his tribe was divided to both sides of the Jordan, proving conclusively that the Jordan symbolizes the

line between the two systems, hence Joseph of the new testament is made a branch of the fabulous generations of Christ, and the husband of Mary, which simply symbolizes increase and the holy see, united to build up the church, for he is not the father of Christ.

The culmination of this extraordinary exploitation should reveal some kind of material benefits, for Israel cannot go on forever moving from one point to another. There must be a final goal to give sense to the enterprise.

Ashtaroth means flocks and riches.

Flock means throng, crowd, multitude, swarm.

Rich means wealthy, affluent, opulent, copious, ample, abundant, plentiful, fertile, fruitful, gorgeous, superb.

This was the home of Astarte, god of the Zidonians—she is called a god because the scriptures have no particular word by which to express goddess. Astarte is Ashtoreth, star. Therefore she signified star worship also.

She was almost always joined with Baal, meaning ruler, hence she perhaps symbolized moon worship also. Her temple was usually the forest, Zidon, meaning hunting and fishing.

Bread, liquors, and perfumes were offered to her. For her, tables were prepared upon the flat terrace roofs of the houses, an appropriate place for irresponsible astral worship.

This evidently signifies the pleasures of wealth, for Solomon introduced the worship of Ashtoreth into Israel.

It begins to dawn upon the reader perhaps that our journey is leading us into every stratum of human society. This is true. We shall see the Lord begin to smash human pleasure-idols of lust, and any independent source of happiness.

Mount Nebo means prophecies.

Prophecy means to foretell, predict, prognosticate.

Here the Lord said unto Moses,

“Get thee up into this Mount Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession, and die in the Mount, as Aaron died in Mount Hor.”

Enlightenment was not to pass over. Hor means hill, the school. Aaron, the enlightener, died in the school.

"Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel." (Deut. 32.)

Moses dies in Nebo, meaning prophecy.

This is the end of the Mosaic dispensation. The balance of the journey is merely a jollification.

Abel-Chittim means meadow of Acacia.

Acacia means point.

Point means apex, aim, purpose, end.

Israel had reached its goal.

Jericho, meaning his excellence, fragrance, his moon.

Excellence means superiority, perfection.

Fragrant means spicy, sweet-scented, perfumed.

Moon means measurer, conjointly with the sun it is appointed for signs, seasons, days, months, and years, regulator of religious festivals—has the church made use of this? Jericho is truly a sweet-scented ending.

No more will Moses warn the Israelites:

"And lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the hosts of heaven shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." (Deut. 4:19.)

Sun and moon worship have come into their own—hidden behind the mysterious purple veil woven by Mary, secret rebellion.

This plainly confesses personified, astral worship for all nations. The sun, moon, and stars signify the different classes of rulers.

We have shown that the Israelites started on a course of plunder to supplant established nations. Let us examine the evidences of this.

It must have a material object else it could not long exist. If we can demonstrate that it has procured its substance from humnaity, without production or recompense, we shall have

established our original belief that it is a premeditated exploitation for profit and selfish aggrandizement.

Moses took possession of the lands between Arnon and Mount Hermon.

Arnon means rejoicing.

Hermon means destruction.

These are truly two extremes.

What lies between them to conquer?

Heshbon, signifying invention, industry, thought, he that hasteneth to understanding. The very foundation of peace, comfort, and happiness.

By what right of justice did Moses guide his plundering bands into these lands and destroy their peace?

By no right excepting a self-proposed authority which he named divine.

There is an ugly aspect to this campaign.

Og is king of Bashan.

Og means bread. Bread means life.

Bashan means sleep. Sleep means death.

These too are between rejoicing and destruction, and Moses also takes possession of these. The Lord means the keeper of and dispenser of bread. The original meaning of Lord is loafward.

What does this mean? It means the assumption of power over life and death.

"Death and life are in the power of the tongue." (Prov. 18:20-21.)

Reader, if you can see no sinister suggestion in this, you surely lack the vision of a Reubenite.

It is plainly written that monopoly of all that is essential to human progress and life itself, is the object of this "divinely inspired" brigandage.

Joshua, chapter 12, relates the thirty-one kings which Joshua conquered.

This list covers every element which might develop an opposition to the progress and establishment of the church.

The list of unconquered does not count, for they are elements inaccessible and of little consequence.

This is about enough of word play. We do not anticipate serious resentment from sensible, honest people, that we have thus exposed a great and powerful institution—others do not matter.

We must leave space in this book for other important chapters corroborative of what we have written.

Before we close this chapter, we must warn humanity at large that the monopolistic forces at work, combining the great industries upon which our comforts depend, are that same hidden power which we have revealed. Israel is a living force, concealed behind the Christian cloud.

It is but a brief time when both your bread and your sleep, like every other human necessity, will be measured out to you by word of law, and that means life and death.

Do not forget the sinister threat:

“In all the land, saith the Lord, two parts therein shall be cut off and die.” (Zech. 13:8-9.)

“Thy spoil shall be divided in the midst of thee.

“Thy houses shall be rifled and thy women ravished.” (Zech. 14:1-2.)

Woman means the body politic, also city.

We also especially emphasize the one convincing aspect of this fabulous journey through the wilderness, which will appeal to the common sense of a child.

This journey is the most essential part of the old testament, should it be lifted out of the scriptures, only gnosticism would be left. There would remain neither foundation nor precedent for Christianity. Yet we are confronted with the astounding truth that not one single authentic stone is left to actually identify one of these stopping places, regardless of the blather of “Bible authorities.” This is a fine compliment for Christianity to pay to the god of Abraham, the “father of Christ.”

This proves they never existed.

These names never signified places; they were a part of a subtle code. They were words with significant meanings. Let us give examples:

Rameses means thunder, preaching.

Goshen means approaching.

Succoth means a tabernacle in which to preach.

Migdol means greatness.

Baal-Zephon means the king's watchman.

Baal means lord or master, and Zephon watchman.

Marah means bitterness.

Mount Sinai means sin, enmity.

Masah means temptation, trial.

Mount Horeb means destruction.

And thus down the line.

The same applies to proper names.

Moses means extraction, a son.

Aaron means enlightener.

Pharaoh means sun-king.

Jacob means supplanter.

His mother Rebekah means snare.

Joseph means increase.

Mary means rebellion.

John means the mercy of the Lord.

Isaiah means the salvation of the Lord.

Elisha means the salvation of god.

Jesus means Jehovah is salvation.

Jehovah means self-existing, self-supporting.

Christ is the name given to the Hebrew Messiah.

Messiah merely signifies any one annointed with oil blessed by the high priest. All of the kings of Israel were thus annointed, hence they were Messiahs. So were the church furnishings. Joshua was annointed and called Savior. The name Joshua has the same significance as Jesus. Jehovah is salvation—self-support. Joshua, Hoshea, Oshea, Jehoshua, Jeshua, and Jesus all have the same significance.

It is significant that both Moses and Joshua were born in Goshen, meaning approaching, drawing near, the place from which the Exodus started.

Why extend this further? No one will attempt to refute it. If it is true the Christian church is a rank humbug; if it is not true every Bible dictionary is filled with falsehood, and the Bible itself cannot be believed.

We may now understand why the church, during the early centuries, combed the earth to find and destroy all literature having any reference to this delicate subject. Moreover, we may also understand why the Bible was removed from the public schools.

No wonder Peter says:

"No prophecy of the scripture is of any private interpretation." (II Peter 1:20.)

We mention this last bit of evidence, based upon estimates from the Bible.

The so-called wilderness is a barren, unproductive piece of desert country containing about 22,000 square miles of sand, limestone, and mountains of granite, and all of it is absolutely worthless for sustaining human life. It is alleged there were 600,000 males above 20 years of age, and authorities estimate the whole company at about 2,200,000 souls, or 100 persons to each square mile. Now, reader, this will make you think real hard.

By an increase of 10% each decade, which is a low estimate, the number at the end of forty years would have been 3,220,000 souls to be maintained on this limited area, with almost impossible water and a soil which barely produces scant shrubbery at the most favorable time of the year.

What must we think of the fanatics who write whole volumes attempting to account for this palpable inconsistency?

They do not take the common sense fact that history does not record the departure of such a vast number of people from Egypt. Neither is there any record of any such horde of people having arrived in a body in any other country.

The Bible itself gives a pitiful explanation.

"And he humbled thee and suffered thee to hunger, and fed thee with manna." (Deut. 8:3.)

The definition of manna is, What is this?

It is described as a "rain of bread from heaven."

We have previously learned that heaven signifies ecclesiastical government, and rain means doctrines, which disjoins this suggestion, for Moses declared that the Israelites were fed on manna to "make thee know that man doth not live by bread alone." (Deut. 8:3.)

Therefore manna is not classed as bread at all, notwithstanding the Lord's declaration: "Behold, I will rain bread from heaven for you." (Ex. 16:4.)

The people were bidden to gather an omer a day for each person. Let us go to figures again.

One omer is about six pints, in round numbers. There were 2,200,000 persons. This would require 13,200,000 pints daily, or more than 4,000,000,000 pints as the annual yield, nearly two hundred thousand pints to the acre.

No wonder they exclaimed, "What is this?"

If people could live forty years on this type of food, why waste time trying to raise 40 bushels of wheat or corn to the acre?

When the old lady exclaimed, "a pint is a pound the world around," she surely handed a job to Moses to supervise the gathering of thirteen million pounds of manna daily, and this had to be done each day, and still the Israelites went hungry.

We read with disgust the foolish attempts to reconcile this tommy-rot with truth, to apologize for the teaching of this fabulous journey as a literal thing. If it were true, what does it teach? If it were not true, why teach it literally and deceive innocent believers?

Why compromise with such hypocrisy?

What a simple proposition it is when we analyze it. The only territory available to give plausibility to this absurd story was this triangular waste which could not possibly sustain the alleged number of people drawn out of Egypt. It was better to conjure this fabulous manna than to stultify themselves by

attempting to make future generations believe this region of sand and stone could feed several millions of people through two generations. Moreover, the territory may be crossed in four hours in an automobile.

You may laugh aloud, reader, for this is a Christian farce. No one died, or starved, or even went hungry in the wilderness; it was only a joke. But let your laugh be short and to the point, for this farce conceals and presages the greatest tragedy that ever befell humanity.

Living humanity has been and is being put through the tortures of hell to "test and try" men, to see what is in their hearts, and if they will obey the will of the church.

This thing which we name civilization is the enforced fulfillment of prophecy. It is the babble and confusion to deceive and mislead humanity. Satan is loosed, confusion reigns supreme. The world is gone mad under the physical and mental strain. The power to irritate and coerce humanity to do something contrary to nature is paramount to all other desires.

PART XV

THE REHEARSAL

THE TEMPORAL POWER. DEPOSING OF KINGS

(Temporal power has ever been the goal of Christianity.)

The anointing of Saul set the precedent for the making of kings and rulers by the popes.

The deposing of Saul set the precedent of uncrowning of kings by the popes.

The absurd and unauthenticated story of Samuel, Saul, and David conceals the most ingenious and cunning precedents to be found in the Bible, especially for the use of popes in their aspirations to supercede kings and usurp temporal power, a thing absolutely contrary to the declaration of their own Christ.

“My kingdom is not of this world.” (John 18:36.)

If any part of the canonized scriptures is wrong, all of it is wrong, for all of it is alleged to be divinely inspired and all of it is opposed to established human institutions.

For several centuries after the beginning of the Christian period, the popes obsequiously acknowledged the superior authority of the civil rulers, thus living up to the declaration of Christ.

The actions of the popes through the first twelve centuries rise up to accuse the church of being the author of all that Christ stands for and any change in the attitude of this convenient character is the change in church necessity and policy. Christ practically disputes the present attitude of the church.

Upon the occasion of the alleged birth of Christ, a “heavenly host” shouted:

"Glory to god in the highest, and on earth peace, good will toward men." (Luke 2:14.)

That same Christ declares in secret to his apostles:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

"A man's foes shall be they of his own household." (Matt. 10:34-35-36.)

How are we to reconcile these radical differences. Ecclesiasticism has always publicly preached one thing and secretly practiced the opposite.

Even in protestant England, to this day, the sovereign retains the title conferred upon Henry VIII, by Pope Leo X, "defender of the faith"—that faith founded on an oath to obey the head of the church in all things pertaining to the church interests.

In the early periods, all bishops were elected by the people, hence the saying: "Vox populi Vox Dei."

It was under Pope Nicholas II, and by the connivance of that archplotter Hildebrand, that this custom was changed. The election of bishops was taken from the clergy, the nobility, and the people, and given to the cardinal bishops of Rome. Thus the church was under self-control.

This same Hildebrand, who was made Pope Gregory VII and surreptitiously sainted, instigated Pope Stephen IX in 1058 to declare marriage incompatible with the priesthood, and named the wives of the priests as concubines (concubine means prostitute), excommunicating them and their husbands if their unions were not instantly broken, and Hildebrand classed them as heretics. By this we may understand the secret purposes of nunneries. By papal decree young women ruined by the priests were held in nunneries. Nun means son, posterity.

It was at this period also that the sale of benefices began on a large scale, and the popes began to reap fortunes by selling

“godly” favors, meaning church patronage, setting a vile practice of political graft for civil government officials.

Gregory VII himself did not disdain to provide himself with a lady-friend in Matilda, countess of Tuscany, with whom he spent most of his time.

He was the most ungodly of all the popes, a cunning, political wire-puller, a deceitful, hypocritical, vindictive man. He caused the burning of a large part of Rome; spent much of his time in banishment and prisons, and died a fugitive May 24, 1085, cursing and blaspheming those whom he had defamed, abused and cheated.

And this is the type of Christian whose name, under Gregory XII (in the 16th century), was inscribed in Roman Martyrology; to whom Paul V (in the 17th century) decreed the honors of an annual festival, and for whom Benedict XIII (in the eighteenth century) claimed the homage of all Christendom.

Gregory VII ascribed the origin of monarchies and principalities to the devil.

His carefully cultivated pretension to the right of making and dethroning princes made him pope.

He was a mean, distempered man, quarreling with all the rulers of Europe and following out Christ's example by setting at variance son and father, a rank example being his exciting against his father, the Emperor Henry, his eldest son Conrad. This was a specific fulfillment of Christ's declaration.

Hildebrand was first to conceive the idea of the pope's going from country to country preaching crusades.

The story of Urban II and his tool, one Cucupietre, called Peter the Hermit, is disgusting by its revelation of willful duplicity. He sent this Peter the Hermit to all the princes and churches of France and Germany to excite a sentiment for a crusade. Then Urban followed as a “distinguished traveler,” to consummate political intrigue. Urbanus means courteous.

Thirty thousand laymen, prelates, and priests gathered at Placentia, in an open field, to hear him. History says that this enterprise required extreme audacity.

The "open field" is figurative, to put the cause in common with church and state.

We shall now explain this digression.

Back in our journey through the wilderness, Jethro brought to Moses his two sons, Gershom signifying a traveler of reputation.

In chapter 8 of Ezra we find that Gershom is the son of Phinehas. Phinehas means a bold countenance and a brazen mouth. This is audacity.*

This Gershom is sent on practically the same mission as that undertaken by Peter the Hermit, and Pope Urban II to start a crusade. But where Gershom was organizing "ministers for the house of God," Urban was organizing a holy mob for a plundering expedition. Both Gregory and Urban were attempting to put into execution these previous precedents.

This is one of the best possible demonstrations of the practical execution of the church exploitation as previously rehearsed.

Both of these movements are to procure maintenance for the church, but the one is by the original process of an organized ministry, while the other is by armed force and brigandage. Under Solomon and David, this also was rehearsed.

Minister means official, clergyman, ecclesiast. To minister means to contribute, supply.

Crusade practically signifies the same, although the crusades of the 11th, 12th, and 13th centuries were cloaked under the high-sounding title of "holy wars" to recover the "holy land" from Mohammedans; they were military expeditions, equipped by the holy see or by some sycophant king paying penance, for plunder and brigandage. They seldom succeeded in their alleged purposes, but brought back the plunder. Absolution was pronounced by the popes in advance, to open wide the way to pillage and rapine by the soldiery.

We advise our readers to consult Webster's unabridged dictionary for the meaning of the two words placenta and crusade. Neither of the words are to be found in the Christian code. They both signify an attachment between an embriotic body

and a greater and more permanent organization, and both unite and establish a nutritive connection between two bodies.

Now, reader, do you see no subtle connection between these? Let us enlighten you. Read the 8th chapter of Ezra and you will find a process almost identical with that employed by Urban II with the same practical results, with this difference: Ezra was ashamed to ask for soldiers and he used bribery, where Urban used force and "persuasion."

"Knowing the terror of the Lord we persuade men." (II Cor. 5:11.)

We found also, back at Rephidim, that Eliezer, help of god, was the second son of Moses, and he is a messenger for Ezra.

We shall briefly review David's life to see what part of it inspires the idea of making him the ancestor of Christ. He had no royal blood in his veins to transmit to Christ.

It will be quite evident that the author of these Bible allegories knows nothing of and believes less of the law of heredity, excepting where it may redound to the profit of the church, for the two characters, David and Christ, have no resemblance whatsoever, and there is no possible lineal connection.

While David, of course, is a fictitious character, insofar as actual participation in Christian matters is concerned, nevertheless he might as well have been a living actor insofar as his moral, or rather immoral, influence upon the Christian theme goes. Therefore the Christian exploiters must accept responsibility for his whole character, be it good or bad, they having selected him to father the Christ character.

The false pretense of giving, in minute detail, the dates of his birth and death, and the events of his alleged life, is only intended to give plausibility to the story. Most of it is written by poor, deluded, weak-minded, hysterical fanatics.

The ulterior purpose of the Saul and David story is to establish back to the beginning of kings, the "divine authority" of popes to make and uncrown kings and to assume temporal

power over civil governments. It is an essential part of "a mass of testimony."

Saul, David, and Solomon are figurative characters intended to set precedents and examples which popes will follow upon assuming temporal power, in order that the onus of the origin of evil practices might fall upon civil government.

Saul is deposed because of disobedience to the high priest and for "hearkening unto the voice of the people," and David is annointed king in his stead.

Saul means demanded, sepulchre, destroyer, desired, asked of god.

The people did not ask god for a king, they asked Samuel to appoint one.

It is very clear that this symbolizes the punishment of kings for permitting their subjects to turn from faith in the invisible god to put confidence in a visible king. The people demanded that they be judged by a king, and this is interpreted into a request of god.

Nevertheless Samuel warns them of all that they must endure under a king, a subtle precedent for future use, for god said, give them a king.

This emphasizes the opposition of the church to kings, and charges up against them things which had not yet been committed, this being their first king. How did he know that these things were practiced by kings? It is a peculiar fact that he accuses kings with exactly what the high priest was guilty of, "hearkening to the voice of the people."

During the whole journey through the wilderness, Moses and his thousands of holy helpers lived off the best "mutton," "barley meal" and "wine on the lees." For centuries the popes demanded ten per centum of the income of governments controlled by them, and taxed and plundered humanity. There is little difference between today and yesterday.

They also used Saul for another purpose.

"Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (I Sam. 15:23.)

Saul consulted a witch instead of the high priest.

If spirits (the saints) and idols were removed from the Christian churches today, they would go bankrupt.

The Lord sent Saul to destroy the Amalekites, which he did, but he permitted the people to partake of the spoil, sheep and oxen, without delivering to the high priest his "offerings" and "sacrifices" and "tithes."

"Therefore he hath also rejected thee from being king."
(I Sam. 15:23.)

Now we have a chance to get back to the crusades, and here we have excellent evidence that kings are being used to subjugate industry and its products as we previously found in Moses' raid upon Sihon, king of Heshbon.

Saul destroys the Amalekites.

Amal means labor.

Amalek means valley dwellers, agriculturists.

Agag, the king of the Amalekites, means fire, flame.

Amal is an Asherite.

Asher means happiness.

Heshbon was destroyed in like manner, meaning invention, industry, thought, intellect, he that hasteneth to understanding.

Sihon was king of Heshbon and means rooted out. He was killed for opposing the Israelites.

Saul brought Agag, fire, back with him alive, thus bringing the spirit of industry under church control. Saul simply revived fire-worship or Moloch, to punish heresy, making human sacrifices to him.

This is a clean-cut scheme to suppress all happiness by destroying the source of production. Figuratively it takes away the foundation for heretic imitation of the original ecclesiastic idea.

What was the vital purpose of this?

First, it was to set the precedent of taxation and tithes for the Christian church; second, it was to establish the portion the church was to receive of the spoils of plundering expeditions called crusades; third, it was to put upon kings responsibility for these ungodly practices; and, fourth, it was to indi-

rectly control human production through legalized taxation and monopoly.

But what is of far greater importance, both individual wealth and happiness draw attention away from the church, and sorrow and affliction are supposed to draw the people to the church for sympathy and consolation.

Saul did not pay the tithes, consequently he is made a horrible example for future kings.

This system of tithing for the maintenance of the church is the basis of church taxation throughout the world to this time, and is practically adopted by governments.

We may expect some radical change to occur upon Saul's retiring.

David supplants Saul. The name means beloved.

Just why this drunkard and libertine should be chosen as the forefather of Christ would be a puzzling question, did he not become the symbol of fall and redemption. That is the punishment and repentance of stiff-necked kings. To put him forward as a godly example is to insult human intelligence.

David's father is Jesse, meaning wealth, or wealthy, also my present, suggestive of donations from the wealthy.

Jesse was the son of Obed, a servant.

Jesse's great-grandmother was Rahab, the harlot of Jericho.

It is not known who was his wife or mother.

An examination of David's ancestry is interesting, but by no means edifying. It begins in the land of Moab.

Moab means of the father. It seems to us it would have been much more appropriate to have put this "of the daughter," since Moab was the son of Lot by his own daughter.

Ruth's father was Eli-Melech, meaning god is king. Eli, God + Melich, king.

Christ on the cross cried to Eli, calling him his god.

Ruth's mother was Naomi, meaning agreeable.

Ruth means filled, satisfied.

Naomi's sons were:

Mahlon, meaning infirmity, sickly.

Chilion meaning finished, sickly.

Ruth took for her first husband Mahlon, her brother, and for her second husband Boaz, meaning strong, a remarkable contrast. The ancestor of Boaz is Pharez, the son of Judah by his daughter-in-law, Tamar, whom he took for a street harlot.

Before Ruth's marriage to Boaz, she lay over night with him upon the threshing floor, and Boaz cautioned her: "Let it not be known that a woman came into the floor." This is a tacit suggestion that concealed sin is permissible.

In standard Bible dictionaries we are told that Ruth is "ancestress of David and Christ," although her alleged time preceded Christ by twelve hundred years, and David preceded Christ a thousand years. There must be some astonishing birth records somewhere, but they may not be located.

It is blasphemous to give such an ancestry to the principal character in an alleged moral institution.

Obed is the son of Ruth and Boaz. The name means a servant, and he is the father of Jesse by an unknown mother.

We should like to have some unprejudiced person explain the merits of this so-called ancestry of Christ, who is called the son of almighty God, creator of all the universe. If this inferior conception of ancestry does not sufficiently disgust, David will fill the cup to overflowing. There was no royal blood in David. His appointment as king was a papal precedent.

It is not necessary to enter into the details of the conspiracy between Samuel and David to undermine and dethrone Saul. Saul was made king for that purpose, to show the authority of the high priest to make and unmake kings. Saul means the sepulchre, meaning that by the order of the high pontiff a king may be removed by murder.

The contemptible methods and intrigues revealed are precedents to justify subsequent acts. It is David's personal character which we shall hold up to view, picturing the effrontery of declaring a drunkard and libertine the forefather of the "son of god" and "savior of mankind."

We are told that:

"All Israel loved David."

"David is the man after god's own heart."

Evidently it is not essential to despise one's animal passions to be godly, if the high priest does not interfere.

David puts a lie in the mouth of Jonathan, Saul's son (I Sam. 20:6)—the precedent of the "pious lie."

David went to Nob, meaning discourse, prophecy, where he uttered another lie to the priest, Ahi + Melech, meaning my brother is king.

On declaring that he had abstained from women for three days. Abimelech gave David the shew-bread to eat, for which he and his whole house were put to death by Saul's orders. Only Abiathar escaped.

Abiathar means surviving father of abundance.

This is to arouse hatred for Saul to justify destroying his power. It sets a precedent which was freely followed by the popes. As these are but figurative characters, the father of abundance is preserved to become one of David's advisers.

David raised an insurrection, calling upon:

"Every one that was in distress.

"Every one that was in debt.

"Everyone who was discontented.

"They gathered themselves unto him, and he became captain over them."

This is a clean-cut precedent for the raising up of the inspired mob to discredit a ruler and bring on a revolution.

This was done by the high priest, Samuel, and his protege, David, who aspired to be king. It was directed against Saul, because he "hearkened to the voice of his people" and did not pay tithes.

Disobedience and failure to contribute are the two cardinal sins.

Saul ordered his guards to kill Abimelech, the priest, but they refused to raise a hand against a priest.

This exhibits the theory that not even the subjects of a king dare raise a hand against a priest.

Only an ungodly person will do so, and this identifies the earthly man.

"But Doeg, the Edomite, of the king's servants, fell upon

the priests and slew four score and five persons that did wear a linen ephod."

Doeg means fearful.

Edomite means earthy, red earth, which is the meaning of Adam. Therefore, Doeg was not of the church but of the earth earthy, a sinful Adamite, the servant of Saul, who listened to the voice of the common people instead of the commands of the high priest.

This is related as a great crime against god, yet popes directed their horrible crusades of vengeance in which they slaughtered tens of thousands of defenseless men, women, and children in a single day. See our chapter on the inquisition and crusades.

It is horrifying to kill a priest, but a pastime to murder thousands of innocents.

Notwithstanding the Lord miraculously confounds all of David's enemies, he finds it necessary to flee to the wilderness of Ziph, which means falsity—the "pious fraud."

Let us go deeper into David's moral character.

"David arose from his bed and walked upon the roof and saw a woman washing herself, and the woman was very beautiful to look upon. And David sent and inquired after the woman—the daughter of Eliam, Bathsheba, the wife of Uriah the Hittite." (II Sam. 11.)

Bathsheba means the seventh daughter, the daughter of an oath, or of fullness.

Eliam means the people of god.

Therefore the oath is required of the new people brought into the church—David took Bathsheba.

Uriah means the Lord is my fire, light.

Hittites mean descendants of Heth, therefore signifies fear, the broken.

"And David sent messengers and took Bathsheba, and she came in unto him and he lay with her.

"And the woman conceived and sent and told David.

"David called Uriah, he did eat and drink before him; and he made him drunk.

"And it came to pass that David wrote a letter to Joab, and sent it by the hand of Uriah. (Joab means paternity.)

"And he wrote in the letter, saying, set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die." (II Sam. 11.)

All of which was executed and Uriah was killed. David, in the most deceitful manner, concealed his murderous part from the messenger.

"And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband." (II Sam. 11: 26.)

The manner in which Nathan reproached David for this was by a parable which greatly angered David, he demanding to know who the offender was, that he might be slain.

Nathan replied that he, David, was the man, the Lord saying:

"Thou hast killed Uriah, and hast taken his wife." (II Sam. 12:9.)

Nathan said:

"The Lord also hath put away thy sin: thou shalt not die.

"But because by this deed thou hast given great occasion to the enemies of the Lord, to blaspheme, the child that is born unto thee shall surely die." (II Sam. 12:13-14.)

This is an excellent specimen of the kind of justice handed out by the Hebraic god. There was no crime committed by David in these immoral acts, but the reflection upon the church had to be avenged by taking the life of an innocent babe. The annointed of god can do no evil. But this is the evil precedent for the protection of the church from convent accidents.

This shows the relationship between the church and the king in mutual protection against the operation of the law. There are concealed in this story many important precedents. Moreover, the wise may take warning against a union of pope and king—church and state.

PART XVI

THE REHEARSAL

PERIOD OF INTRIGUE. DAVID THE POLITICIAN

(Ehud, the messenger of the Lord, offered a present when he murdered Eglon.)

Having degraded kings and made them responsible for all the follies which the priesthood and the church might subsequently commit, it now is essential to discredit the older forms of religion from which they took their doctrines.

The display of wisdom and learning will glorify the church and dazzle the world, and at the same time exhibit the destructive effects of "running after strange gods," meaning "carnal things."

Moreover, Solomon's dispensation reveals the dangers of placing in the control of kings the wisdom which is claimed for the church. Solomon is personified intellect, the light of men, and the last step in the rehearsal.

David did not do himself credit by leaving to the world Solomon, as immoral and profligate as himself. But Solomon fulfilled his function of destroyer of sun-worship and fire-worship. It cannot be said, however, that he left any great inheritance of wisdom to the world.

Neither David nor Solomon could safely be permitted to be at large in a decent, self-respecting community, under present-day ideas of morality, as criminal as humanity now is, and that is saying much.

Solomon means recompense.

Recompense means indemnity, compensation, remuneration, requital, satisfaction, reward, pay.

Each of these important periods ends with some form of compensation.

Bathsheba bare Solomon as compensation to David for the death of the previous child.

"To me belongeth vengeance and recompense: their foot shall slide in due time." (Deut. 32:35.)

This is aimed at froward, stubborn kings.

David's foot did slip in the case of Bathsheba, as too in the affair of Nabal, whom he also had killed, taking his wife Abigail, who some declare is David's own sister, who became the mother of Daniel the prophet. They are hanging men in this enlightened age for abducting other men's wives and murdering their legitimate husbands.

David's contribution to the family tree:

Ibhar means chosen, elected.

Elishama means whom god hears.

Shama means dutiful. Eli means god.

Signifying that god only responds to the obedient—eternal bribery.

Eliphelet means the god of deliverance—

Two sons of David by the same name. (I Chr. 3:6-8.)

In I Chronicles 8:39, Eliphelet is said to be the son of Eshek, meaning oppression, and brother to Jehush, meaning collector, hence they must be tax gatherers in David's system of confiscation; a strange line, taxation, oppression, and deliverance.

Nogah means bright.

Nepheg means sprout.

Japhia means splendor, which enlightens.

Elishama means whom god hears.

Eliada means knowledge of god.

Also the sons of David by concubines and by Tamar, his own daughter.

There are several outstanding features of David's career which brand him as wholly unfit to be referred to as the alleged forefather of the equally fabulous Christ.

But when we fully analyze the matter, we find some of the most cunning intrigues concealed in these stories.

Both Saul and David are surreptitiously held up as ex-

amples to demonstrate that the divine authority should not be vested in kings. They should be under the temporal authority of the pope, with power to remove or appoint at will.

This is why the apparent indecency of David is thrust before the people. Kings are utterly unfit to exercise "divine authority," and temporal power, therefore, should be censored by god's vicar. This, however, does not prevent their giving royal blood to their offspring.

David had innumerable so-called wives, also had children by his many concubines. Concubine means prostitute.

It is not sufficient to give as an excuse that at that period these things were permissible by custom. No good can come out of evil. A good fruit tree cannot grow out of the seed of a bramble. Moreover, such customers could not deliver to modern civilization a correct moral code.

Christianity, to itself be perfect, must have been brought forth from an unsullied stock. On the contrary, practically every essential character of the scriptures, and agent and practice of the ecclesiastical experiment, reeks with evil and even crime. It could not exist without them. Neither the laws of god nor of man could justify the inquisition.

By the laws of nature, and by their own confessions, good cannot come out of a system which sows and feeds upon evil. It is not sufficient to say that the contrast is to emphasize the Christian dispensation, for this evil precedent is glorified.

The past record of the church proves beyond doubt that it has inspired and encouraged evil under the false pretense of "trying" humanity.

David is chosen as an example of correction, by confession and forgiveness, to justify the confessional, to prove the power of the church to condone evil, that it may dispense indulgences.

The case of Nabal was a precedent to cover a multitude of subsequent papal sins, and to excuse the fact that such conduct of kings was prevalent regardless of popes.

The fact that these bald and palpable precedents are found in nearly every page of the scriptures, is quite sufficient to prove that these evil acts were premeditatedly condoned because

they could not be prevented without bringing authority under the law.

David's acts toward Nabal were intended to reach the villagers, who were difficult to entice into the church, because of lack of surrounding influences. Humanity does not seek the church, it seeks humanity and does not hesitate at coercion.

Abigail signifies father's joy.

We are unable to reconcile the attempt to show that Nabal's wife is not the sister of David, by whom she had children, as he also had by his own mother-in-law.

We do not find two Abigails at David's court at one time.

"David is the seventh son of Jesse. His sisters were Abigail and Zeruiah."

Zeruiah means pain and tribulation, the opposite of Abigail.

"Abigail bare Amasa, and the father of Amasa was Jether the Ishmaelite." (I Chr. 2:17.)

"Amasa was a man's son, whose name was Ithra, an Israelite, then went in unto Abigail, the daughter of Nahash, sister to Zeruiah." Ithra means plenty.

Abigail means the same, whether Nabal's wife or David's sister, and she is celebrated for wisdom.

Nahash means serpent, and serpent is the symbol for wisdom as well as for Satan.

This mixup is quite sufficient to justify the belief that there was but one Abigail, and she was "father's joy." Joy means gaiety, pleasure, of which David was passionately fond.

Nabal means fool. He was the Carmelite who refused food to David. He paid the penalty of omitting to contribute to the support of the church.

Carmel means fruitful, and the church demands the first fruit.

David took not only his substance, but also his life and his wife, Abigail.

This is a palpable precedent for the brigandish crusades against stubborn communities.

We are told by the standard Bible dictionaries that David, at this period was a recognized outlaw.

In I Samuel, chapter 30, we find he "divided his spoils" with thirteen chieftains of places "where David himself and his men were wont to haunt."

He prowled about, slaying and plundering, exactly as did the modern crusaders under the popes of Rome. He was under the guidance of Samuel and Nathan.

"And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels and the apparel." (I Sam. 27:9.)

Thus we see David symbolizes and sets the examples for the accursed crusades and inquisition.

"And when David came to Ziklag he sent of the spoil unto the elders of Judah—to them which were in Beth-el, and to them who were in Ramoth, and to them which were in Jattir and Siphmoth and Eshtemoa, and Rachal, and the Jerahmeelites, and Kenites, and Hormah, and chor-a-shan, and Hebron." (I Sam. 30.)

Now, we have the true meaning of David. He was the founder of crusades, a common highwayman, and an astute politician, who bribed his way into popularity—an executive king-priest.

Ziklag means the measure pressed down, that is, more than an ordinary full measure.

David is the most unscrupulous and immoral character in the Bible.

Let us examine the meaning of those he bribed.

Bethel means the house of god—the church.

Ramoth means those in high places.

Jattir means the prominent.

Siphmoth means fertility (one of his haunts).

Eshtemoa means the bosom of woman.

Rachal means trade.

Jerahmeelites means god's mercy—indulgences.

Kenites means smiths—no doubt for arms.

Chor-ashan means a haunt while an outlaw.

Hebron means friendship, society, pleasure.

No wonder David was made king of Judah—he was an ordinary bribing politician. These are the powers courted by the Christian church—also by modern political parties.

Ish-bosheth, Saul's son, was made king over Israel and was murdered, probably at David's instigation.

We shall come near convicting this order of highwaymen right here.

Ish-bosheth means man of shame. He secretly is Esh-baal, signifying Baal's man, a henchman of the ruler. Baal means lord, with a small l, hence means the king, David.

But the high priest is also vested in David, in the sense that he rules the priesthood.

In his usual false pretense, he makes a show of keeping faith with Saul, to whom he made an oath not to cut off his house, by making Saul's son king over Israel.

He brings shame upon him, defeats him at war, and doubtless was secretly implicated in his murder.

This symbolizes the method by which the influence and power of kings was to be surreptitiously destroyed, that the temporal power may be seized by the high priest. There are innumerable modern instances.

Some appreciation may be had of the refined pastimes of that alleged period by the following:

"Abner, son of Ner and the servants of Ish-bosheth, the son of Saul, went out to Gibeon.

"And Joab, the son of Zeruiah, and the servants of David, went out together to the pool of Gibeon; the one on the one side of the pool and the other on the other side of the pool.

"And Abner said to Joab, let the young men now arise and play before us, and Joab said let them arise.

"Then there arose and went over by number, twelve of Benjamin, which pertained to Ish-bosheth, and twelve servants of David.

"And they caught every one his fellow by the head, and thrust his sword in the fellow's side, so they fell down together." (II Sam. 2.)

If this were literally true, it would be too fiendish to publish; but it is figurative, concealing some ulterior meaning—perhaps signifying blind obedience and self-sacrifice at the command of a superior, a hellish doctrine.

We must examine these names to see if the truth will reveal itself.

Ner means lamp, grandfather of Saul.

Abner means light, son of Ner.

Light means joy, prosperity.

Saul means sepulchre—the suppression of light, the destroyer.

Ish-bosheth means man of shame, debasement.

Gibeon means that which is without.

The Gibeonites executed seven of Saul's sons.

Zeruiah (David's sister) means pain, tribulation.

Joab means paternity. Jo, an abbreviation of Joseph, meaning increase, and Ab, meaning father—the father of increase.

Abner, captain of Saul's host, had made Ish-bosheth king over Israel. Ab + Ner, the father of light, had made shame and tribulation king over the priesthood.

A battle royal followed this play at the pool of Gibeon; David's men prevailed. Nevertheless, Abner killed David's nephew Asahel, meaning creature of god. He was nephew, messenger, and tax gatherer for David, hence David is this god. Asa means physician.

This was an excuse to justify the destruction of Abner. Light means intelligence. The lamb casts light and exposure into dark places, hence intelligence on the part of the priest also had to be suppressed.

Joab, general-in-chief of David's army, murdered him voluntarily, claiming that Abner intended to betray David. This voluntary act of murder is a precedent for future similar acts, and simply signifies the suppression of priestly scandals; David's affair with Bathsheba, for instance.

To smirch Abner he is accused of quarreling with Ish-bosheth, over his concubine, and desiring to deliver Israel over

to David. So did Jacob quarrel with his son Reuben over his concubine.

David declared that he and his kingdom were guiltless forever from the blood of Abner, the son of Ner,—the lamp was extinguished, the teaching priest was suppressed, enlightenment of the people was not a part of the program.

This is a common trick to deny responsibility for acts committed by secret connivance.

“Let it rest on the head of Joab and on his father’s house.

“And David said to Joab and all the people that were with him, ‘Rend your clothes and mourn for Abner,’ and King David himself followed the bier.” (II Sam. 3:31.)

“And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner and said, ‘Died Abner as a fool dieth.’” (II Sam. 3.)

Thus, through Hebron, meaning society, friendship, and enchantment, intellect, joy, and prosperity were voluntarily killed by David’s general-in-chief.

“So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord; and they annointed David king of Israel.” (II Sam. 5:3.)

Now, we have light.

David never did anything direct; he was a manipulator.

By intrigue he took Nabal’s wife and destroyed him.

By intrigue he undermined Saul and usurped his kingdom.

By intrigue he had Uriah killed and took his wife.

By intrigue he had Abner killed and hypocritically bemoaned his death. He had him buried in Hebron, society.

Nabal means fool.

David said, “Abner died like a fool.”

Almost a confession that men were being made fools of by the flatteries and enchantments of social entertainment.

Uriah means fire.

Abner means light.

Hebron means society, friendship, enchantment.

Light symbolizes joy, prosperity, learning, enlightenment.

Hebron is the son of Kohath, meaning congregation, obedience, to make blunt.

Kohath is the son of Levi, meaning associated with the priesthood.

The other sons of Kohath are:

Amram, the father of Moses, exalted.

Izhar, meaning oil, the anointing.

Uzziel, meaning god's might, divine authority.

Uz, meaning counsel, to fix, also fertility.

This is perfectly plain; enlightenment and learning were submerged in society and enchantments, in order to cultivate the friendship of the strong and wise. This is pouring oil upon the troubled waters.

"Jacob poured oil upon the stone which he had used for a pillow." (Gen. 28:18.)

Moses required the Israelites to bring oil for anointing. (Ex. 25:6.)

"God anointed with the oil of gladness." (Ps. 45:7.)

"I have found David my servant; with my holy oil have I anointed him." (Ps. 89:20.)

"I shall be anointed with fresh oil." (Ps. 92:10.)

"Oil to make his face to shine." (Ps. 104:15.)

Oil means abundance, fertility, joy.

"The oil of joy for mourning." (Isa. 61:3.)

This is the scheme for suppressing enlightenment.

"The wise took oil in their vessels with their lamps." (Matt. 25:4.) Abner, the light of the congregation, was extinguished by Joab, the father of increase. This was a rehearsal of the later "dark age."

We have thus referred elaborately to "oil" to show its importance in the process of "making blunt" the human intellect, as represented by the burial of Abner, light, in Hebron, the enchantment of society and friendship. See the "dark ages" (486 to 1495). This period was dark in ignorance, but aflame with licentiousness.

David is king over Hebron—the congregation.

It is "King David's" light that is being put out, to discredit kings. When the dark ages came kings could neither read nor write.

David's wife, Michal, looked out of her window and saw David vulgarly dancing, leaping, and exposing his person to the maid servants, and she upbraided him.

He informed her, "I will yet be more vile than this; of them shall I be had in honor."

The meaning of Michal is a question, "Who is perfect?" This is the excuse for David's vulgarity. Sin, though publicly rebuked, is secretly encouraged. The secret sowing of sin is the salvation of the priesthood.

This is some of the "oil" of church absolution.

Back in Genesis we find this admonition against exposing the person:

"Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered." (Ex. 20:26.)

But what did David care; he was supreme.

It runs in David's blood to be vicious and wicked, another reason why he should not have been selected as the forefather of Christ. He measured everything by his passion for women, which seemed to whet his desire for cruelty.

His nature is reflected in his son Amnon, who by trickery induced his virgin sister Tamar to come to his room, where he ravished her. He then spurned her and ordered her to begone.

Tamar rightly said: "Sending me away is a greater evil than the other thou didst unto me." It is a well known historical fact that it was a papal decree that young women betrayed by priests became creatures of nunneries.

Amnon called his servants, saying: "Put now this woman out from me, and bolt the door after her."

Absalom had his brother murdered for this act, yet the Lord forgave David for causing the death of Uriah and debauching his wife, killing the innocent child to save the face of the church.

We can find no plausible reason or excuse for thus debasing these essential Bible characters, but there is beneath every

sentence a hidden meaning, a vicious purpose, which a close analysis will reveal. This is destroying something which stands in the way of the ecclesiastic scheme.

Here we have the "forefather" of Jesus Christ, and his sons, setting the foulest possible examples of crime for future generations. Non, a form of Nun, means posterity. Amnon means faithful, the future generation to be faithful to the church.

Did the Lord God of Israel raise a voice of protest? Not he: he is notoriously a man's god. It has always been a prerogative of kings, nobles, and priests to debauch virgins.

Simple tricks like setting Joab's wheat field on fire by Absalom, to bring Joab to him, counted for nothing. He was a prince. Absalom also betrayed his own father and tried to kill him, and was himself killed by his cousin Joab.

And yet Absalom was called the father of peace, thus accusing the people of voluntarily destroying peace.

Nothing could better demonstrate the utter absurdity of this phase of the Christian false pretense than the flight of David and the fall of Absalom.

Of course it was intended to illustrate the result of voluntary acts which he committed—Joab, who killed him, signifies voluntary. The king and the church can do no evil, their agents do it for them.

In the most trivial and controllable things, the Lord is infallible, but in matters of vital importance these kings went into hysterics and were frightened into helplessness—a ruse to demonstrate the influence of the high priest with god.

If the vicissitudes of war went against, the Lord had punished them for their sins; if in their favor, the Lord was with them;—wholly a speculative, go-lucky thing, carefully adjusted after the act.

In like manner are events perverted to "fulfill prophecy."

Some of the unjust and inconsistent things attributed to these scriptural characters are inexplicable. As an example: When David fled he left behind him ten concubines, prostitutes; upon his return he imprisoned these women for the

balance of their lives. This was on a par with forgiving him, and murdering his child of shame.

The figurative significance of this is not plain, but we believe it has to do with nunneries. It is in keeping with Hildebrand's (Gregory VII) order converting priests' wives into prostitutes, and confining them in nunneries as creatures of the church.

Joab was David's grandson, and Amasa was his nephew. Joab kissed Amasa and plunged his sword into his body and shed out his bowels to the ground, another voluntary act. Amasa means forgiveness. This Jo + Ab was a hired assassin, later becoming the intolerant, bigoted, inspired church mob.

In II Samuel 8, we are given an example of the personification of occupations. Joab means also fatherliness, he was over all the hosts of Israel—the father of increase. Benaiah means son of the Lord—the executioner. He is a priest and the son of Jehoiada, meaning knowledge of god, the knowledge of the Lord—adviser. He is high priest and reformer.

We again have positive proof that the high priest is the Lord. Jehoiada was high priest and Benaiah, his son, is the "son of the Lord." Another precedent for Nepotism.

Benaiah has under him:

The Cherethites, the executioners—a part of David's body guard.

The Pelethites, meaning runners, messengers of David.

Adoram, meaning power. He had charge of the collection of tribute, tithes, and taxes.

Jehoshaphat, meaning Jehovah hath judged. He is the recorder of judgments of the high priest. One meaning of the name is Lord will judge.

Shiva or Sheraiah, meaning the song of the Lord, the scribe, who wrote the songs and praises of the high priests, and of course David's songs.

Zadok, meaning just, righteous; forefather of the Sadducees, whom the Christians destroyed.

Abiathar, meaning father of abundance.

These two last were the joint high priests.

It must be agreed that could justice and abundance be depended upon for permanency, all nations would gladly acknowledge them as high priests. But if these are but intermediary forces, depending upon the eccentricities of an erratic priest-king, given to everlasting warfare, it at once becomes apparent that the king, as the god upon whom the Lord puts the final blame for calamity, must be well supplied with soldiers to protect him from a rebellious populate.

Therefore, David was wise to have Joab, his nephew, in charge of his army.

David was also possessed of a suitable espionage system to keep him informed of what was going on. Ira, meaning watchfulness, had charge of this department.

Ira was a Jairite, meaning enlightened.

This is perhaps the precedent for Jesuitry.

We are now getting at the truth regarding these fanciful, imaginary, personified systems, which never existed outside the fertile minds of the writers.

Let us put to the test this system.

If abundance prevailed, undoubtedly justice would be vindicated, thus both the high priests would be in high favor, as also would be a beneficent Lord, all at one and the same time. This would account for the extraordinary suggestion of two high priests—which is inconsistent with true Jewish history.

But a three-year famine fell upon the Israelites, causing them to complain of the Lord.

David inquired of the Lords, the high priests, the reason for this famine.

With the previous facts before us, we may read the deceit and hypocrisy of the priesthood, and the extreme cunning of these schemers, in the reason which they gave and which was undoubtedly suggested by David himself.

“It is for Saul, because of his bloody house, because he slew the Gibeonites.” (II Sam. 21:1.)

Upon referring back to this alleged crime of Saul, for which a whole subsequent nation was punished, we find that

Saul took away from the Levite priests the Hivite villages of Canaan—Gibeon means those without.

This was a cunning trick to discredit kings and remove from the people the sentiment which Saul had inspired.

David approached the Gibeonites with bribes, to have them withdraw their "influence over nature" which was causing the famine. The truth was the income of the church was insufficient.

Here is the scheme: they demanded that David deliver to them seven sons of Saul's descendants to be hanged, which request David granted.

This is a grewsome precedent for the use of the church against disobedient and independent kings.

This especially was to wipe out all influence of Saul's policy of "listening to the voice of the people," in order to fulfill the prophecy that his line was to be cut off from the succession, and this friendly attitude towards the people was the cause of Saul's trouble. Later the name Saul is cunningly made Paul, a church worker.

We shall show in another chapter that in the early Christian centuries it was a common practice for ambitious princes to seek the papal authority for suitable excuses to dispose of troublesome competitors. Often they had their eyes put out as examples.

Pope John VIII actually wrote a letter of congratulation to Athanasius for having caused the blinding of his brother in an intrigue to make himself duke of Neapolitans.

The 22d and 23d chapters of II Samuel are pure blather, an entirely different composition.

David's sins and iniquities were notorious. It would be the compounding of felony to forgive him his crimes, which would hang him under present-day laws.

A new attitude is put upon David to appease the wrath of humanity. He is suddenly exploited as the "sweet psalmist of Israel," wholly foreign to this character.

A new administration seems to prevail—a covering must

be cast over the forefather of the coming Christ, to conceal his iniquities.

The chief among the captains was the Hachmonite, the son of Hachmoni, meaning wise. Solomon will reflect this.

After him Eleazar, meaning help of god, son of Dodo, meaning loving, the Ahohite, meaning brotherly. After him was Shammah, loss, desolation, astonishment, the son of Agree, meaning fugitive. David often was a fugitive.

We find the frequent use of "cave" in the life of David, and it seems to unite with apocryphal story of Jesus, "the seed of David," where a thousand years after his alleged death, David appeared in the cave where Jesus was born, and played the harp and sang.

David's hiding place was the cave of Adulam, signifying justice of the people. This taking refuge behind the people is an important matter, for it refers to the inspired, intolerant mob.

The cave near Bethlehem, alleged to be the secret birth-place of Jesus, was the cave of Adulation by the wise men of the East.

Christianity fortified itself behind the ignorant masses.

The word Adulator means flatterer, parasite, toady; hence the use of the name must signify a policy of the church.

Bethel means the house of god.

Bethlehem means the house of bread and the house of war.

Lord means breadkeeper and dispenser, loafward.

Every one of the "great and mighty men" raised up under David were foul murderers.

To the very last, this old roué sought solace in women, a virgin being brought to his harem to "stand before him and to warm him" in his broken old age. This is figurative, intimating the Christian dispensation and the virgin Mary.

They brought Abishag, the fair Shunamite. Shunam means a double sleeping place. Abishag means ignorance of the father, hence a virgin. This virgin was taken from the tribe of Issachar, the "servant unto tribute," price, reward.

This vulgar insinuation of a virgin to arouse senility is beyond excuse, did it not signify the necessity for the doctrine of the "immaculate conception."

As David neared his end he bade Solomon to keep the laws of Moses, which he himself had repeatedly violated, being guilty of murder, adultery, and fornication.

But he very particularly charges Solomon to wreak vengeance upon his enemies—a fine, godly sentiment upon his deathbed.

Solomon began by having his own brother, Adonijah, and his nephew Joab, killed. Adonijah signifies the Lord, Jehovah.

"Vengeance is mine saith the Lord."

Solomon also attempts to kill David's notoriety by killing Shimei, meaning fame.

Solomon assumes the aspect of the wisdom of the church fathers.

But the story of Solomon the wise is another chapter.

We have observed that about every crime in the calendar may find an antecedent back in the history of Saul, David, and Solomon, perhaps the wickedest men in the scriptures.

Before we go forward, however, we deem it interesting to examine the basic system as promulgated by the fictitious Moses—the system which had to be watched over by Pharaoh's daughter, ignorance, until Solomon had built a wall about ecclesiasticism by false teachings, to control and conceal knowledge, that it might be dispensed at the discretion of the church. This is the essence of this plot, and proves itself.

For a thousand years after Christianity appeared, ignorance and superstition ruled humanity. This was named the "dark ages," brought upon the world by the encroaching shadow of the great exploitation. It was nearly five hundred years before ecclesiasticism had the power to bring about this horrible condition by destroying gnosticism.

All of the central figures are of apocryphal origin—that is, they are wrapped in mystery and absurd and inconsistent romance, to give them supernatural importance.

Apocrypha means hidden, concealed.

Why should the origin and history of these essential characters be hidden and concealed, if they are so all-important to the welfare of humanity?

Why are chosen, living men made special dispensations upon earth to dispense those things which manifestly belong to all men alike? Why pay the terrible cost of the mediator to dispense a natural gift? This applies to the so-called dispensation of church charity.

In Deuteronomy, and especially in anything referring to Egypt, we are in the realm of gnosticism, from the wisdom of which Christianity drew its first inspiration. Egypt was under sun-worship.

Even the fabulous Virgin Mary's ancestry reaches back to sun-worship and Isis.

Joachim is the alleged father of Anna, who was the alleged mother of Mary. Anna means gracious.

Joachim is changed from Jehoiakim, which signifies god established.

Jehoiakim is Eliakim, son of Josiah.

Eliakim signifies resurrection of god.

Josiah was the son and successor of Amon on the throne of Judah. Josiah means the Lord burns, meaning the sun and fire.

Amon signifies mystery, an Egyptian god worshipped at Thebes as the "god of the sun," "Amen the sun." Sol means sun, omen is Amen. How many Christians know that when they exclaim "Amen" they are greeting an Egyptian god? The same applies to "Ave Maria," meaning "hail rebellion."

We may again refer to Ignatius' reference to "the Virgin Mary as a mystery concealed from the ruler of this world," one hundred years after Christ. This was the first intimation in Christian history of the "virginity of Mary" and the "immaculate conception of Christ." Mary is the Greek form of Miriam, the sister of Moses, and means rebellion.

The human god of Christianity necessarily had to be drawn from the human race.

The symbolic meaning of waters is multitudes of people. Mo is water in Egyptian.

The symbolic meaning of clouds is masses of people raised up from the earth—hence the Christian idea of the waters (the people) flowing into the holy see for purification.

Cloud is derived from the root word clud, meaning clod, a lump of earth.

The meaning of the word Moses is drawn out. Therefore the interpretation of the apocryphal romance of Moses being “drawn out” of the Nile by Pharaoh’s daughter is very simple. Nile means dark blue. The Nile only symbolized the dark blue night sky of Egypt, both the sun and moon resided therein, The people of Egypt worshipped Osiris and Isis, the sun and the moon.

The kings of Egypt had for an ancient motto, “I derive my power from the sun.” The motto of popes is, “I derive my power from God;” “Our God is a consuming fire.”

The nomadic, night traveling Hebrews drew their inspiration from the moon and stars—Abraham being a worshipper of the bodies giving them light by night.

Hence Moses was drawn from the masses of people who worshipped under the dark blue night sky—a reflected light—semi-darkness—a people but semi-civilized.

If they were not attached to this grewsome system, these gnostic lessons would be the beautiful messages of nature.

The sun, who is king of day, radiates his light to his queen, the moon, and begets the moonlight, which is taken to symbolize the intellectual condition in which the Israelites are to be held, a reflex condition. This also signifies the control of education by the church, its deriving this power from the civil government which it controls.

Light is the very essence of all these religious plots, and light symbolizes the intellectual states in which the people are to be held for control.

This may seem a wide divergence from David and Solomon. Nevertheless it has a tremendous importance in that connection.

Solomon symbolizes a distinct stage of development of the Christian church, and the people under its influence. He is to build a wall around the ecclesiastic power. During this period the people are to be held in semi-darkness, symbolized by Pharaoh's daughter.

"And there came of all people to hear the wisdom of Solomon, from all kings of the earth which had heard of his wisdom." (I Kings 4:34.)

"Solomon sent to Hiram, king of Tyre." Hiram means the destroyer. Tyre means strength.

"My father could not build an house unto the name of the Lord, his God, for the wars which were about him, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest.

"Behold, I propose to build an house unto the name of the Lord my God." (I Kings 5.)

This means church control, temporal power over all nations.

PART XVII

THE REHEARSAL

THE PERIOD OF INTELLECT. SOLOMON THE WISE

(Deprive a system of its intellect and its strength fails.)

The senility of old age weakens both intellect and physical strength.

The law, and common decency, forbid a frank and open interpretation of the story of David and Solomon. It has to do with Phallic worship, which the story of David symbolizes, as Solomon, later, revies the worship of Chemosh and Moloch, both involving licentiousness and vulgar revelries. Very scant intimation of the vulgar nature of these ulterior writings is found in commentaries.

Few persons would suspect that the pillar set up by Jacob, and church steeples, refer to the same subject, all secretly referring to the essential increase, posterity, and new generations necessary to consummate the ecclesiastical enterprise, and establish the Christian genealogical tree, to sweeten the bitter and rebellious waters of Marah.

In the story of Solomon we have the most insinuating, suggestive, and vulgar allegory in the whole Bible.

Solomon was the last son of David, in his old age, by Bathsheba. His name was first called Solomon, meaning peaceful, one who recompenses, but like practically all the important characters in the Bible, his name was changed to Jedidiah, meaning beloved of Jehovah. David also means beloved.

Solomon is erected to symbolize and personify wisdom. Wisdom is to be pitted against established civil power. The priesthood is to overshadow kings by its learning.

Let us use the code and gradually lead up to this. It sets

the most important precedents, and is very misleading in its final intents.

“And it came to pass in an eveningtide, that David arose from his bed and walked upon the roof of the king’s house: and from the roof he saw a woman washing herself: and the woman was very beautiful to look upon.

“And David sent and inquired after the woman. And one said, ‘Is this not Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?’” (II Sam. 11.)

This is the height of obscenity.

We shall interpret these names as we proceed, in order to fix them in mind.

David means beloved, or love.

Jehovah means self-exalted, self-sustaining.

Eliam means gods’ people, the priesthood.

Eli, lifting up; am, Jehovah, equals god exalted.

Uriah means the Lord is my fire.

The Hittite is the descendant of Heth. Heth means fear.

Bath-sheba means the seventh daughter, the daughter of the oath. Bath means daughter. Sheba means oath, also captivity, repose, old age.

In the Catholic ritual there are seven oaths, called sacraments, this word also meaning oath. The oath of a Roman soldier was called a sacrament. The word is derived from sacramentum, meaning obligation, but especially signifies mystery, hence the secret oath. The seven oaths or sacraments of the Catholic church were affirmed by the council of Trent, 1547.

The especial sacrament of the protestants, the Lord’s supper, was practiced long previous to Christianity. It was the gnostic reference to the tissue and the juices of vegetable and animal foods upon which humanity depended for sustenance, giving them new life and vigor. It was debased into cannibalism, which the eating of the body of Christ symbolizes.

This gives us a clue concerning this period of David’s old age, which will develop with the story.

“And David sent messengers and took her; and he lay with her, and she returned unto her home.

"And the woman conceived and sent and told David, and said, I am with child.

"David called Uriah and made him drunk, and wrote a letter to Joab, the captain of his hosts, and sent it by the hand of Uriah.

"And he wrote in the letter, saying, 'set ye Uriah in the forefront of the hottest battle and retire ye from him, that he may be smitten and die.'

"And when the wife of Uriah heard that her husband was dead, she mourned for her husband.

"David sent and fetched her to his house."

This edifying "divine" history is found in chapter 11 of the second book of Samuel.

David is the father of Solomon by Uriah's wife. Her first child was killed to appease the vanity of the church. David was forgiven, but the innocent child was the victim of priestly vengeance to save the face of the priesthood and the reputation of the church.

Solomon is the recompense for this sacrifice on David's part, giving him peace of mind. One meaning of Solomon is recompense.

Solomon becomes the personification of wisdom.

Uriah, meaning fire and light, is destroyed, and wisdom is born. The natural intellect of mankind was to give way to the priestly wisdom, which had to be interpreted by the priest.

Wisdom is a secret or mysterious thing through the sacramental oath, Sheba.

David is the alleged forefather of Christ, personifying light, and revealed wisdom. In like manner, Christ, "the light of the world," is extinguished by the crucifixion, in fulfillment of this precedent.

This light was the intellect of humanity, crucified on the cross of ecclesiastical vanity.

Solomon also symbolizes peace.

Christ is called the "prince of peace."

This is a serious and suggestive story to be well pondered.

David, a king, deliberately violates the cardinal Mosiac commandment:

"Thou shalt not covet thy neighbor's wife."

And the Lord forgives him and commits a palpable murder in a false pretense of condoning the offense in the eyes of humanity. This is symbolized by the suppression of human intellect, the light of men, and the resurrection of godly wisdom.

An analysis betrays the future purpose of this fabulous romance. It anticipates the degrading of human intellect as the crucifixion, and the establishing of a system of church teachings as the resurrection of Christ, the new "light of the world." Under oath, disguised in the seven sacraments, the chosen inner circle are to receive the mysteries of the wisdom of Solomon.

Christ confides to his disciples in secret:

"And he said unto them: unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

"That seeing they may see and not perceive; and hearing they may hear and not understand." (Mark 4:11-12.) Read Rev. 22.

From our full examination of the subject, we do not hesitate to say this is a base and willful betrayal of mankind at large.

Light symbolizes education or intellect, and Solomon is the personification of the priestly wisdom which is to replace this suppressed worldly intellect, the priest to become the mediator and instructor.

Let us see how this is to be brought about, for it is one of the great precedents set by the scriptures of the old testament.

Solomon and his mother, Bathsheba, went in unto David, who was being served by Abishag, the young Sunamite virgin, and demanded to know why he had not kept his word and made Solomon king. Here was a fine kingly respect for the mother of his heir, and an excellent example for his son and future generations.

Nathan, in whose care Solomon had been placed, was prophet, royal adviser, and biographer to David and Solomon. He also added his voice, saying that Adoniah, another son of David, had usurped the throne and had not consulted with Solomon, compensation, Zadok, justice, nor Nathan, prophecy. This suggested the end of Jehovah.

We again refer to the code:

Abishag means ignorance.

Shunamite means change, sleep.

Solomon means compensation. Sol means the sun. Omon is "Amen," the sun-god.

Zadok means justification.

Sheba means old age, captivity, repose, also oath.

Nathan means prophecy, also one who gives.

Adonijah means Adonai, Lord jah, Jehovah, meaning self-sustaining. Adonijah, the Lord is Jehovah.

Moses required the Israelites to speak the word Adonai for the name Jehovah, meaning master, Lord. Adoni means my lord.

This is now a plain story.

Without consulting wisdom, prophecy, or justification, the temporal king, the Lord of the people, was conducting the civil government, contrary to the promises made of a godly kingdom of priests, whose wisdom was to enlighten the world—the joy of living was drawing the people away from the church with its hateful discipline.

They accused the old Lord of trifling with virgin ignorance, and sleep of old age, while the ruling Lord set himself up as Jehovah, in a self-sustaining power, and was not calling the old priesthood into his councils.

Thereupon David authorized Nathan, prophecy, and Zadok, justice, to crown Solomon, compensation, king.

Thus personified wisdom was declared enthroned, to take the place of the established intellect of the world, the purpose being to make the gnostic philosophy the great mystery to be expounded only to the elect few, and establish maintenance, the desire of the church. One meaning of Nathan is one who gives.

Where formerly donations sustained the priesthood, the dissemination of wisdom would yield a supporting compensation.

What Solomon did is another and very important story.

Solomon merely symbolizes the anticipated blending of the old Hebraic dispensation into the new Christian dispensation, the priestly wisdom of the new to compensate to the Jews the loss of their own religious forms. It anticipated peace and perfection, while it established itself in control of a compensating educational system.

Blood will tell; instead of keeping faith with the Jews, ecclesiasticism, in the guise of Solomon, shocked the Israelites by making affinity with Pharaoh, king of Egypt, and temporarily holding his daughter, signifying darkness and ignorance, until he had builded a wall about Jerusalem.

Solomon means peaceful, compensation.

Jerusalem means peaceful.

This but foreshadows the identical process which we have previously demonstrated, the debasing of mankind, and the suppression of all forms of education until the church and its collateral institutions were thoroughly established and surrounded by a protecting wall, a fanatical militant mob.

The "dark ages" was the most ignorant and profligate period in all human history, and it endured for a thousand years.

Now let us see what example Solomon set to presage this actual condition.

He plunged into every known luxury; lived a life of licentiousness, surrounded himself with seven hundred prostitutes, previously called concubines; and he introduced the worship of Ashtoreth, goddess of riches; Moloch, the fire-god; Chemosh, a form of sun-worship, and erected altars for sacrifices to these ancient deities.

He committed every possible kingly indiscretion.

Is there no significance in this grewsome picture? It is as plain as though written in letters of fire. It foretold exactly the conditions brought upon the world by the introduction and establishment of Christianity.

From 486 to 1495 neither princes nor priests could read or write, and the masses of people were in a state of abject ignorance. Kings, emperors, bishops, and popes literally wallowed in licentiousness and ill-gotten wealth.

This was the actual execution of the passion play which we have seen rehearsed throughout the old testament. Humanity has been compelled by force to participate in a great passion play, a human tragedy in which real human sacrifices are made, an abnormal, illogical, criminal thing.

The Christian advocates roll the word passion on their tongues, "the passion of our savior," "the passion play," etc., etc. Did you ever look up the real meaning of the word?

Passion means anger, rage, fury, vehemence, impetuosity. The more vulgar significance is the "passion of love," which is the cause of a great part of national crime. Yet David, symbolizing love, is the forefather of this condition.

This is the basis of that period of debauchery symbolizing the reign of David and Solomon. No one need misunderstand its meaning. It was the season for the sowing of ignorance and sin; the subsequent crop is written in history, bigotry, zeal, intolerance, hysteria, and the fanatical mob, the militant wall which Solomon built about the enforced ecclesiastical "peace" and "perfection," a peace of the sword and brute force.

Christ is the light and intellect of men. He is crucified, submerged, destroyed, to give place to a coercive mediator to do the thinking for humanity. When Christ has surrendered the reins of government to the church, then:

"There shall be no night there: and they need no candle, neither light of the sun: for the Lord God giveth them light."
(Rev. 22:5.)

Let us examine the code and analyze this, for it means that individual intellect is to be submerged.

Night means affliction, adversity, ignorance.

Candlestick signifies the church. (Rev. 1:20.)

Naturally the candle, giving the light, is the bishop.

The sun signifies the civil ruler.

Light means prosperity, joy, intelligence.

Lord God is the head of the church.

His light takes the place of the prosperity of civil government.

Only a blind bigot will refuse to understand this.

It is an established ecclesiastical theocracy.

We are not through with Solomon.

Upon assuming the throne he at once surrounded himself with the powers and influences necessary to execute the scheme.

Azariah means assistance.

Elihoreph means the god of winter and the god of youth.

Both of these are the sons of Shisha, meaning strife.

Jehoshaphat, meaning judgment.

Benaiah means the Lord's building.

Solomon proceeded to build a temple. The father of Benaiah was Jehoiada, meaning knowledge. Ben means son. Aiah means vulture, raven. Aiah was father of Saul's concubine. (II Sam. 111:7.) Ai means a heap of ruins.

Now we know the meaning of the building of Solomon's temple and wall. Jehoiada means also wall repairer. Wisdom built the wall; knowledge repaired it.

"Know ye not that ye are the temple of God?" (I Cor. 3:16.)

"What? Know ye not that your body is the temple of the Holy Ghost, which is in you?" (I Cor. 6:19.)

The first is the head and brain, the seat of mentation, God.

The second is the body, the seat of respiration; the Holy Ghost is the breath.

There are two high priests.

Zadok, meaning justified.

Abiathar, meaning abundance.

Justice is in judgment. God is the judge.

Abundance is in the heart, the center of distribution.

The ancient philosophers would say:

"The heart is the receptacle of all wisdom and the fountain of all knowledge."

All a concealed lesson in gnostic physiology.

This reveals Solomon as potential wisdom and Jehoiada as active knowledge. Jeho = Lord, Adah = assembly. This is the combined wisdom and knowledge of the high priest and the assembly.

“And Solomon made affinity with Pharaoh, king of Egypt, and took Pharaoh’s daughter and brought her into the city of David until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.” (I Kings 3:1.)

Now we have a real story.

Pharaoh means sun-king or sun-worship.

The Egyptians worshiped the sun as their god, and their king personified this god on earth. This is the origin of the idea of a Christian vicar of god on earth. Pharaoh’s daughter means darkness and ignorance. This is a gnostic lesson on the development of the man from birth to manhood.

Affinity means alliance; wisdom made alliance with the night and adopted ignorance.

When the sun goes to his bed, darkness comes. The ancients believed that the sun did sink into darkness for the night to sleep as human beings do.

We have previously seen that David had Uriah, fire, destroyed.

This signifies the extinguishing of the fire of youth and desire, by love and old age. Wisdom comes of experience and age.

David means love.

Old age conquers these. Sheba means old age.

But now we encounter another aspect of this symbolic theme.

As we have said above, Aiah, meaning vulture, raven, is the father of one of Saul’s concubines by the name of Rizpah. Rizpah means bed. Ish-bo Sheth means man of shame.

Ish-bo-sheth, the son of Saul, accused Abner: “Wherefore hast thou gone in unto my father’s concubine?” (II Sam. 3:7.)

This is a pretty story to translate.

Abner means the priest of light, the artificial light of the lamp. Abner is the son of Ner, meaning lamp.

Rizpah means bed, the darkness into which the sun was believed to pass at night, the blackness of which was likened unto a raven, meaning that which seizes, personified by Aiah, the father of Rizpah. Ben means son. Beniah means the Lord's building, the night—which the lamp-light ravishes.

This means the darkness of the grave, and the end of sun-worship, for Rizpah is the concubine of King Saul, meaning the grave, the sepulchre, destroyer, hence death. The man of shame did not relish having the light turned on his dark places.

We may now better understand the significance of the destruction of Uriah by David. It means the end of fire-worship.

The murder of Abner by Joab destroys light-worship.

This is very important.

Abner means father of light. Joab means paternity.

The death of one is the birth of another. It is not pleasing to have light thrown on the past. That is why Christ, the new light, said: "Follow me: and let the dead bury their dead." (Matt. 8:22.)

Paternity means the birth of new generations.

Human intellect is to take the place of previous forms of light-worship.

Sol means sun. Omon is Amon or Amen, meaning an Egyptian sun-god worshipped at Thebes. This is the Amen, the end of sun-worship.

The father of Abner is Ner, meaning lamp. Ner is also grandfather to Saul. (I Chr. 8:33.) Abner is buried in Hebron.

Hebron means friendship, society, enchantment.

Hebron is the son of Kohath.

Kohath means assembly, congregation.

It is remarkable how all of these names and their meanings thus fit together, representing the evolution of sun-worship through fire-worship, light-worship and personified intellect, the "living light."

This is the story of the building of Solomon's temple, the human body.

Birth symbolized by the rising sun.

The desires of youth by fire.

The ambitions of manhood by light, enlightenment.

The peace and rest of old age by intellect, wisdom.

The end by the setting sun, death, the sepulchre.

"Jesus said, destroy this temple and in three days I will raise it up.

"But he spake of the temple of his body." (John 2:19-21.)

In what respect did Solomon's temple differ from this? While he was in the ignorance and mental darkness of childhood, he was building to manhood his temple. This ignorance was symbolized by Pharaoh's daughter.

Solomon is the last stroke aimed at kings. He is given a wide range of freedom in order to cover the whole field and leave no doubt of the necessity for divine control. This story of Saul, David, and Solomon is a secret apology for nations and kings having long preceded Christianity, developing wisdom, science, and commerce, with peace, prosperity, happiness, joy, and pleasures, all of which are openly antagonized by ecclesiasticism. To bring these into bad repute they are called the wiles of satan to beget sin.

It strongly intimates that the power and authority to rule mankind originally belonged to the church as a "divine authority." Adonijah signifies this original power. This name is composed of: Adonai, meaning Lord, and Jah, a form of Jehovah, meaning self-existent—therefore, the "divine authority" had no beginning.

Moses would not permit the Israelites to speak the name Jehovah, but adopted the name Adonai, meaning Lord, master.

Adonijah, now representing the ecclesiastical power, was a son of David by Haggith, a dancer, meaning joyous. Solomon was the son of David by Bath-sheba, meaning daughter of the oath. The same person is also called Bath-shua, meaning the daughter of salvation. It was the salvation of the

scheme to eliminate Jehovah for the coming Christ and she assisted her son Solomon to do this.

Adonijah was the legal successor to the throne by "divine authority," and complained to Bath-sheba, asking her to plead with Solomon to grant him one petition, that being "that he give me Abishag the Shunammite to wife." (I Kings 2:17.)

For this request Solomon put Adonijah to death, that is, he withdrew support from the church, leaving it no longer self-sustaining, hence Jehovah ceased to be.

See how simple this is:

Abishag means ignorance, innocence.

Solomon refused to surrender education to the church,

Solomon means in this connection the established rulers or lords of the world and worldly wisdom, hence:

"The wisdom of this world is foolishness with god." (I Cor. 3:19.)

Christianity first attempted to acquire control of the educational institutions that it might gradually take control of the rising generations and assert the divine authority.

Quite every element at this point confirms this.

Enoch means discipline, regulated.

This is the earliest character in the beginning of the church organization suggesting order and system.

Aaron is the first name in every bible dictionary, meaning enlightener, teacher.

Reuben is the first name mentioned in the twelve tribes of Israel, which signifies the church congregation put under the law; the name means vision, prophecy.

"The Lord is our judge, the Lord is our lawgiver, the Lord is our King." (Isa. 33:22.)

"The law was our schoolmaster to bring us unto Christ." (Gal. 3:24.)

"Christ is the end of the law." (Rom. 10:4.)

Christ is acknowledged by the Jews as a teacher. (John 3:2.)

The asking for control over the ignorant masses of Adonijah was to give the opportunity for eliminating the Jewish

Jehovah or Adonai, the Lord, as sun-worship and fire-worship had been eliminated, to make way for Christ the master. Hence, Solomon, symbolizing wisdom, had Adonijah put to death. Thus, down the line, were destroyed the worship of the sun, the fire, the light, and Christ the human intellect was crucified. The false-pretense is found in the constant intimation that temporal rulers were responsible for all this.

There stands but one barrier, now, between the ecclesiasticism and complete sovereignty, and that is established kings. The goal of the church from its origin has been "temporal power" by a governing priesthood. The first step is to convince the people that their kings are their enemies.

It is Solomon, their brightest character, they chose as their agent to discredit kings. They show him up as an example of profane and undisciplined rule. They make him a tyrant, a profligate, an idolator, and a blasphemer, and this brought into bad repute hero or king worship.

Here is the natural trend of civilization taken to portray the enlightenment and human progress which preceded the Christian exploitation, Solomon being the personification of an epoch, to which is added the previous forms of religion to prejudice those already allied with Christianity. "Solomon extended commerce; contracted favorable alliances; grew famous for wisdom; raised his kingdom to great wealth, splendor and power; mingled justice with cruelty; endorsed true and false worship; encouraged literature; fell a prey to the sensualities of his time and position, and died leaving his kingdom under the eclipse of faction and on the edge of decay."

This is a perfect picture of an epoch in the development of mankind. Along with it trends accusation of a fall from grace, and the silent insinuation that, given his absolute freedom, the reigning temporal king is too weak to resist the temptations of his high position. But when we examine into the case, Solomon was not responsible for the acquisition of riches, wealth, and honor. God gave him these because he only asked for wisdom and knowledge. (II Chr. 1:11-12.)

"Then did Solomon build an high place for Chemosh and for Molech." (I Kings 11:7.)

Chemosh was the god of the Moabites.

Molech, Moloch, Milcom, or Melchom, was the god of the Ammonites. The word Molech means king.

Moab was the son of Lot by his own daughter.

The daughters of Moab were seducers.

The Ammonites were descended from Ben Ammi, the son of Lot by his other daughter.

Lot means veil, mystery, concealment.

Amon, or Amen, means mystery. "Amen the sun" was an Egyptian god worshipped at Thebes. Ammon is No, meaning place, ancient Thebes and capital of upper Egypt. Thebez means muddy.

Human sacrifices were made to Molech by fire.

Chemosh signifies the sun.

Therefore Solomon disgraces himself in the eyes of the ecclesiasts by building high places for both the sun-god and the god of fire.

The religious rites to Chemosh consisted in reveling, drunkenness, obscenities.

This is an exaggerated disapproval of the many pleasures of a prosperous, happy, joyous life, which takes little heed for religion.

Inasmuch as all of the leading doctrines of Christianity are taken from previous religions, this idea of Chemosh as a god of revelry, is doubtless drawn from the Roman Comus, the god of feasting and reveling. The mystery of the ecclesiasts had a concealed god for every human act. If the act redounded to the profit of the church it was good; if against it, it was evil.

There is an identity between Chemosh and Tammuz, meaning abstruse, concealed, which corresponds to the affinity between Solomon and Pharaoh, wisdom and ignorance.

Molech signifies the Hebrew fire worship.

Monasseh, meaning forgetfulness, made his son to pass through the fire in honor of Moloch. (II Kings 21:3-6.)

In the valley of Tophet and Hinnon, Moloch was worshipped with human sacrifices. For this reason it was called "the valley of slaughter."

"Therefore, behold, the days come, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter." (Jer. 19:6.)

Tophet means a drum. It was the custom to continually beat a drum to drown the cries of the victims, usually young children, hence tumult and confusion are elements in the ecclesiastical scheme.

Hinnom means wailing, gehenna, the grave, hell.

This is all a part of the fictitious scriptural romance, Solomon merely symbolizes the holding onto sun and fire worship until light worship is established, Christ being worshipped as personified light, human intellect.

The crucifixion is the submerging of this intellect in darkest ignorance by ecclesiasticism.

This was to be suppressed and the wisdom of ecclesiasticism was to be the resurrection—Gnosticism concealed in the back-ground.

Saul is the sepulchre in which the past is buried and forgotten.

David is old age and ignorance, the end of the Hebraic system.

Solomon is youth and wisdom, which must be brought under discipline.

Cultivated ignorance is to be the portion of the masses of the people.

In the new testament we find both John and Christ denouncing the Sadducees and the Pharisees.

The Sadducees came from Zadok or Sadoc, meaning just or justified.

The Pharisees came from Pharis or Pharez, meaning break, rupture, division. We are convinced that, protestantism and rupture were premeditated things in the church scheme.

This is the break or rupture between the Mosaic dispensation and the Christian.

The reason for this rupture is very plain.

The Sadducees would not accept the doctrines of immortality of the soul, and spirits, and angels. They also rejected the old testament, as a fabulous work.

The Pharisees, a Jewish sect, strictly orthodox in religion, strongly opposed the Christian doctrines.

Hence, both these sects were "repudiated" by the Christians.

By a careful analysis we are convinced that neither of these sects ever existed, because neither Sadoc nor Phares were living characters, hence it had reference to some future policy.

Let us make this clear, it is anything but an edifying story.

The mother of Pharez was Tamar who played the harlot and enticed her father-in-law, Judah, and "became with child by whoredom" by him. She bare twins, Pharez and Zarah. Zarah is also Zohar.

Like Jacob and Esau, their births were reversed in order. Tamar means palm, the symbol of victory.

Phares or Pharez means breach, rupture.

Zarah means dawn, the rising sun, hence the beginning of the new day, meaning a gospel period.

Pharez is the one chosen as a link in the genealogy of Christ, hence like Jacob, he is a usurper.

The Pharisees are alleged to be the descendants of Phares, and they are eliminated by the Christians in the second century after Christ. This was necessary before gospels could be established. The orthodox Jew had to go.

Pause and think a moment of the absolute absurdity of anticipating this break and rupture with the Pharisees by nearly two thousand years, by a name signifying this break.

The same may be said regarding Sadoc, or Zadok, meaning justified.

Therefore we shall hold that these are but figurative sects, "justifying" a "rupture" with any rebellious or opposing faction, and it gives plausibility to the fabulous scriptures.

I Kings 11:5 names Ashtoreth, meaning star worship, as the

goddess of the Zidonians, meaning the children of the night, fishers and hunters, the period of savagery.

Solomon went after this goddess. The wise church exploiters went into new countries to confiscate the lands of the uncivilized tribes.

It is a curious thing to find both John and Christ denouncing the Sadducees in the new testament, for Sadoc signifies just or justified. Evidently they were not applying this meaning to this sect.

Both the Pharisees and the Sadducees were hated by the Christians because they would not accept manifestly absurd doctrines. The fact of the meaning of the basic names proves that it was an anticipated antagonism against fabulous sects, to intimate the great strength of the Christian exploitation. The names, like hundreds of others, were coined to create fabulous discussions and divisions of doctrines, with the Christians always coming out best, to create the impression that the Christian doctrines were infallible, as proven by these previous victories over alleged, strongly established sects. Nearly all of the early heretic combats were fictitious. The calendar of persecuted saints is a fake.

The period of David and Solomon is prolific in such intrigue for future consumption, like the later forgery of the "donation of Constantine," which was not put in use until the latter part of the eighth century. The same may be said of the doctrine of the "immaculate conception." It was invented back in the Noaich period, yet it was not mentioned until a hundred years after Christ. To get at the truth of these later things it is necessary to thus refer back to the original ideas, as rehearsed in the old testament.

Jerusalem is a compound name, Jebus and Salem.

As Salem, it was the place where the Jebusites resided.

Jebus means contemn, despised, symbolizing the early despised state of the Jews.

Jebus also means the threshing floor, signifying the separating of the grain from the husks, the available Jewish people from the unavailable.

Salem means peace. Melchizedek was king of Salem, meaning king of justice. Melchi means king; Zedek means justice. Jerusalem therefore becomes the place of peace, emerging from a condition of warfare and despotism to peaceful national life. This was the picture held up to entice the persecuted Jews.

This removes some of the slabs of fanaticism from the ancient tomb of iniquity, revealing some of the rattling skeletons of ecclesiasticism.

Two things are always conspicuous, profit and power.

"This Melchizedek, king of Salem, priest of the most high god, met Abraham returning from the slaughter of the kings, and blessed him.

"To whom also Abraham gave a tenth part of all (the spoils)." (Heb. 7:1-2).

Here we find the alleged Paul referring back two thousand years for a precedent for tithe giving, and then to a character whom he declares "had no father, mother, or descent, without beginning or end."

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." (Heb. 7:4.)

They always attempt to inspire awe for the great and powerful.

"The sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law." (Heb. 7:5.)

This is the milk in the cocoanut.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. 9:11.)

The goal of the church has always been to have the power to make coercive laws compelling all to contribute towards the support of the priesthood.

The tithing of Melchizedek was the divine authority for the murderous plundering expeditions called holy crusades.

We are going to prove that Paul is knowingly introducing a fake being who is directly interested in the game of tithes.

In Luke 3:24, Melchi appears as the father of Levi. Zedek means justification, an abstract thing.

Who gave the sons of Levi the commandment to collect tithes? (Heb. 7:5.) (See Leviticus 27.)

One-tenth of all produce of lands and herds was set apart under the Levitical law, for the support of the Levites, and a tenth of this went to the priests.

Does anyone believe the priesthood has surrendered this tenth of the church income to this day? Well, hardly!

In closing this chapter we call attention to a significant thing, Pharaoh's daughter is named Bithiah, meaning daughter of the Lord, Pharaoh, the sun-king. She was wife to Mered.

We are right at the point where the Christian dispensation is about to be introduced. Mary the mother of Christ means rebellion. It is a remarkable thing that Mered too means rebellion.

This is worth analyzing.

Mered is the son of Ezra.

Ezra means a helper. He is alleged to have collected and revised the old testament writings and largely settled the old testament canon.

Now, we know what the work of Ezra developed, it begat Mered, rebellion.

The world has not been free from rebellion and revolution since. Today a state of rebellion in some stage or degree may be found in practically every country on earth. Humanity is in a greater state of uncertainty than ever known in previous times.

Solomon has almost outlined our present world condition in the story of the transition of the fictitious Hebraic system into the living Christian dispensation.

The bearing this has is significant.

The Hebrews had previously worshipped all the gods.

The wisdom of Solomon suggests a semi-worship of them until the firm establishment of the Christian scheme. Inasmuch as this is all figurative, we may safely conclude that it presages the Christian religion, which embraces all previous

doctrines in its claim to being universal—the foundation of all is sun-worship. Nevertheless, Solomon, symbolizing the wisdom of the church, has destroyed moon-worship and has held up as evil examples, sun-worship and fire-worship, that the worship of Christ, as the living light, may prevail over all others.

Now we may understand why a deep mantle of mystery is cast over Christianity; it is Pharaoh's daughter, semi-darkness, to conceal the truth that these doctrines are essential to hold all the peoples of the world until the church is provided with the strength of Tire and the destructive powers of Hiram, when this mantle will be cast off and the true character of the ecclesiastical power will be revealed—a ruling power over the whole world.

“And the city had no need of the sun, neither of the moon, for the glory of God did lighten it, and the lamb is the light thereof.” (Rev. 21:23.)

Christ is this lamb.

“I am the light of the world,” “I am the life of men.”

“The harvest is the end of the world, and the reapers are the angels.” (Matt. 13:39.)

Angels symbolize the priesthood, especially bishops.

“Ye shall be a kingdom of priests and an holy nation.” (Ex. 19:6.)

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power.” (I Cor. 15:24.)

At the state Christian Endeavor convention held at Glendale, California, in July, 1921, Rev. Ira Landrith, delivering one of the major addresses, made this statement:

“Let me emphasize this: I know that the church of tomorrow is going to be the most militant organization in the world.”

This may be taken to mean that all the past performances of the church organization will be considered mild as compared to the policy of the future.

Let us emphasize this, Dr. Landrith: If you and your church are polishing up the rusty armor of the “dark ages,”

or the time of the hellish inquisition, you will find that the spawn of Christianity, the evils which your church has knowingly sown, will be your most powerful antagonists, and we prophesy that you will reap your just reward—failure and disaster to the church power.

Therefore we advise you to keep your institution out of politics, and have it quit lobbying about legislative halls.

If the Christian church is widely awakened to the truth that it cannot raise up the works of the god of nature, which it has so ruthlessly cast down, and attempts to put the blame upon humanity at large, the church and all it stands for will be hooted into oblivion.

The masses of humanity are not responsible for the evil conditions which vex the world. They have been forbidden to partake of the fruit of the tree of knowledge of good and evil. They cannot differentiate between good and evil. Ignorance is bliss.

We desire to readjust this saying.

Cultivated ignorance is the cause of the crime which besets the world.

In fulfillment of Dr. Landrith's threat, we have before us a press telegram which declares that Catholics, Protestants, and Jews will unite and assume police powers to antagonize "rotten politics, bad government, and commercialized vice."

Also at San Francisco:

At a meeting of the Episcopal diocese of California in their convention, we have this choice morsel, a message from an absent bishop, in relation to prevailing crime.

"What are we going to do about it? We need somehow to get back to the side of our Lord there in Galilee to be thrilled by the searching power of his voice (?) as he bids us look at the plenteous harvest waiting to be reaped."

Here is a brazen acknowledgement that sin and crime are the harvest of the church. Why have they been permitted to thrive, if it is in the power of the church to save?

Now, we wonder if this talkative bishop knows that Galilee means revolution, and that that Lord of whom he speaks so

feelingly was merely a figurative thing, a word meaning master. Christ is but a word, signifying the anointing of priests and kings. If these smooth gentlemen would harden their ladylike hands by producing something, thereby lightening the burden of humanity, they would be worth something to the world.

Their church planted sin and wickedness in the world, and they cannot destroy it, therefore it becomes a "harvest" for their reaping. We should like to have a technical explanation of the nature of that reaping, and into whose bins the harvest is to be garnered.

If they have the power to correct this evil condition, why did they not have the power to prevent it?

PART XVIII

THE EXECUTION

PERSONIFIED LIGHT. CHRIST THE SAVIOR

("I am the light of the world.")

We do not hesitate to declare that the Christ character is but a central figure in a great drama. Nevertheless, the institution which has so adroitly introduced this character, is a living, virulent thing, feeding off humanity, producing nothing, and performing not one function, useful or edifying to the world, which could not better be performed by civil governments.

The long and tedious, so-called scriptures of the old testament, are part and parcel with the succeeding Christian dispensation, being a carefully but crudely prepared series of imaginary stories, purporting to be ancient Hebrew history, used for the purpose of concealing, in code, a sinister design. These scriptures are attached to the new testament by a so-called line of prophets.

The code tells us exactly the purpose of these prophets, in the order of their appearance.

Isaiah means the salvation of the Lord.

Jeremiah means the grandeur of the Lord.

Ezekiel means the strength of the Lord.

Daniel means the judgment of the Lord.

Hosea means the help of the Lord.

Joel means the will of the Lord.

Obediah means the servant of the Lord.

It is seen that these are seven essential elements in the execution of the Christian exploitation.

Let us see, now, what the process of impression is, as secretly symbolized by the minor prophets.

Jonah, he that oppresses.

Micah, he that humbles.

Nahum, he that comforts.

Habakkuk, he that persuades.

Zephaniah, he who speaks.

Haggai, he who gives solemnity.

Zachariah, he who remembers.

Malichi, god's messenger.

Zachariah is son of Berechia.

Berechia means blessed by Jehovah.

He is a descendant of David (1 Chr. 3:20.)

Jehovah means self-sustaining.

Now, we have the story.

Maintenance is the key to the future, and coercion, in its numerous forms, will provide, therefore we may examine the source of income of the church with interest.

Marriages, births, deaths, confessions, penances, indulgences, purgatory, and hell, are the especial instruments of emotional coercion. They all yield an income to the church.

Contributions, gifts, donations, charities, and coercive measures, yield the tithes of the church.

This is practically the source of maintenance.

It is a fact that food for the human body, especially meats, bread, and wine, are conspicuous in each step in the progression of the exploitation.

"Cain brought of the fruits of the ground an offering to the Lord.

"Abel brought of the firstlings of his flock, and of the fat thereof." (Gen. 4:3-4.)

"Noah builded an altar unto the Lord (a cooking oven): and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar (cooked food).

"And the Lord smelled a sweet savor." (Gen. 8:20-21.)

Moses feasted Jethro when he proposed the appointment of judges.

"Melchizedek, king of Salem, brought forth bread and

wine: and he was the priest of the most high God." (Gen. 14:18.)

"And the meat offering thereof shall be two-tenths deal of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor; and the drink offering thereof shall be of wine, the fourth part of an hin." (Lev. 23:13.)

An endless number of such instances are found throughout the Bible. The Lord was always feasting. Christ himself feasted his apostles, giving them wine.

What is this Christ, about which rebellion spins the purple veil of church mystery?

Christ means annointed. Anoint means to smear oil upon the head, or in any other way apply it to a person or to a thing—church furnishings, for instance. We anoint sores to heal them. Christ is named the healer.

There were three aspects to this anointing. The first was merely a matter of the toilet. The second was an act of courtesy to guests. The third was the official anointing of prophets, priests, and kings, to give them "divine" standing; a continuation of savage customs.

The prophets annointed each other, as the Christians bathed or baptized each other. Elijah annointed his successor, Elisha. John baptized his successor, Christ.

Moses, the originator of fire-worship, invented the holy concoction, consisting of spices, myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil.

"And thou shalt make it an oil of holy ointment, an ointment compounded after the art of the apothecary: it shall be an holy annointing oil." (Ex. 30.)

This made all the subsequent kings, prophets, and priests, and it made the Christ.

Any ordinary corner drug store can make you king, prophet, or high priest, for Moses does not say that it requires any other process.

Millions of pages of fanatical gush, have been written by men who desired to be identified with the great, powerful and

profitable Christian enterprise, in a pretense of giving plausibility to an impossible system.

The savior idea is as old as religion itself, and the Christ character antedates Christianity by many centuries.

The birth and life of Christ is identical, word for word, with that of the Hindoo savior, Chrishna.

Chrisna was born of a chaste virgin, Devaki, who was called the "mother of God," a thousand years before Christianity.

Christ was allegedly born of the Virgin Mary called the "Mother of God." If she was the mother of god, she existed before God, yet an attempt is made to identify her parents, and the date of her birth.

We demonstrate in our gnostic revelation that the word Mary is derived from Mer, mere, meaning the sea, and that the ecclesiastical code gives the name Mary as meaning rebellion, which would make Christ the child of rebellion and increase. Joseph means increase. In the foolish conflict regarding the parents of Mary, god is made the father of his own mother.

"The doctrine of the "immaculate conception" was not known until a hundred years after Christ, and was not wholly adopted for many centuries afterwards.

The Christ character never existed as a human being: no such person was crucified for humanity, and the doctrine is centuries old.

There is a difference between the account of Matthew and of Luke concerning the birth of Christ, Luke's description evidently being drawn from the Koran, which says that Gabriel appeared to Mary in the form of a perfect man; that Mary, upon seeing him, and seeming to understand his intentions, said: "If thou fearest God thou wilt not approach me." Gabriel answered: "Verily I am the messenger of the Lord, and am sent to give thee a holy son." (Koran chap. XIX.) This declares conclusively that Mary is not the mother of god. To declare Christ as god eliminates the whole Bible.

The apocryphal account says: "A young man of ineffable beauty appeared before Mary and said: 'Fear not, Mary, thou art favored of God; thou shalt conceive and bear a son.'"

It is strange, in this enlightened day, that the act of a Levitical priest should still be condoned as a sacred thing, while the same act on the part of a private individual would subject him to legal prosecution and perhaps long imprisonment.

There are many conflicting statements concerning Christ which no amount of explanation can reconcile. The Jews expected a militant, warlike Messiah, one that would draw the sword for their freedom and independence. They were offered Christ as the "prince of peace." Then Christ himself is made to declare:

"I come not to bring peace, but a sword."

What kind of deceit is this?

Buddha was next in importance as a virgin-born Christ.

He was the chosen vicar of God.

He is addressed as "God of gods," "Father of the world," "Almighty and all-knowing Ruler," and "Redeemer of all," and by all the other terms applied to the Christian Christ.

The incarnation of Gautama Buddha is recorded to have been brought about by the descent of the divine power called the Holy Ghost (breath) upon the virgin Maya.

Can anyone doubt this being the origin of the Christ idea and the virgin Mary?

The Siamese had a virgin-born god and savior.

The Chinese Fo-hi was born of a virgin.

The Chinese Loo Kim was virgin-born (B. C. 604.)

The Chinese Yu was virgin-born. So were Hau-Ki, and Confucius (501 B. C.), the most important Chinese philosopher, and many others.

Confucius' disciples were seventy-two, twelve of whom were his ordinary companions, the witnesses of all his acts and the depositories of all his thoughts—identically adopted by the Christians.

All of these god-begotten and virgin-born men were called "sons of heaven."

Ages before the Christian era, in Egypt, the virgin-born mediating deity, without a worldly father, was a cardinal part of the religious belief.

Horus was called savior. He, too, was an avenger. He was the son of Osiris the sun and Isis the moon.

The Greeks, Egyptians, and Romans deified their heroes.

The Pharaohs of Egypt were worshipped as gods, and they were called the sun-kings.

It is from Egypt we have a positive evidence that the sun was the original god from whom all these saviors sprung. They are all called the "light of the world." Rameses means "son of the sun," "thunder." Ram-ses Hek-An, a name of Rameses III, means "engendered by Ra—the sun."

The Persian savior, Zoroaster, was immaculate-born, centuries before Christ. He is also called the "son of God."

That cheerful old doctor of dogmas, Justin Martyr, a so-called Christian Father (A. D. 140), makes this childish explanation of these accusing antiquities.

"It having reached the Devil's ears that the prophets had foretold the coming of Christ (the son of God), he set the Heathen Poets to bring forward a great many who should be called the sons of Jove. The Devil, laying his scheme in this, to get men to imagine that the true history of Christ was of the same character as the prodigious fables related of the sons of Jove." Isn't this something to make men laugh? We may understand the necessity for a Hebrew history dating back to the beginning.

He does not explain that the same story told of Christ, more than a thousand years after the identical story of Chrishna, is no less fabulous than the original.

Justin Martyr easily convicts his church of the meanest form of duplicity, the "pious lie."

Among these fabulous virgin-born sons are Hercules, Bacchus, Amphion, Prometheus, Perseus, Mercury, Apollo, Aethlius, Arcas, Aracelus. Christ is called a messenger. Mercury is a messenger and born of Maia.

Other virgin-born individuals were Romulus, alleged founder of Rome, Julius Caesar, Augustus Caesar, Alexander the Great, Ptolemy, Cyrus, king of Persia, Plato, Pythagoras, Aesculapius. Ptolemy was called Sator, meaning savior.

Many god-begotten men were deified centuries before the idea of a Christian savior was thought of.

It makes it plain that the Christians merely trailed along, adopting the doctrines and customs of ancient religions, and conceived the idea of combining all into a universal church.

This accounts for the fact that there is hardly one original doctrine found in the Christian church, which is but a means of profit instead of a deeply religious order.

It was more than a hundred years after the alleged birth of Christ that it was even hinted that he was of "immaculate birth," proving conclusively that, like other previous saviors, he had to make a reputation before his fanatical followers could deify him. His immaculate conception was not preached by himself nor by his alleged apostles. It required time to conceal the parentage of the chosen Christ.

This becomes most important when examined in the light of our interpretation of Noah and his sons Shem, Ham, and Japheth.

Noah signifies a period of rest and tranquility. Shem means name, fame, to place. Japheth means to enlarge, to extend. Elam, the first son of Shem, means a young man, a virgin, a secret, an age.

This is the story of the origin of the Christ Jesus. It was thirty years after his birth before Jesus was introduced as the Christ, and a hundred years before his immaculate conception was mentioned. It takes time to make a human god. His reputation, name, and fame had to be enlarged and dispersed, and the fanatical mob had to be developed to support the doctrine. (See our Chapter on the Inquisition to understand the terrible significance of cultivated bigotry.)

The first intimation of the immaculate conception of Christ Jesus was by another church father, Ignatius, Bishop of Antioch, in Syria, who cautiously said:

“There was concealed from the ruler of this world, the virginity of Mary, and the birth of our Lord, and the three renowned mysteries which were done in the tranquility of God.”

As we have stated, Noah means rest, and rest means tranquility. This evidently refers to the period when this whole Christ scheme was designed, and doubtless it occurred in the secret monasteries which immediately preceded Christianity. As a matter of fact, these monastic bodies were absorbed by the Christian system. The word Syria means Aram, signifying one who deceives.

The gospel of the infancy, identical with the infancy of Chrishna, now appeared, and the statement that the magi came to Bethlehem, guided by a star, to pay homage to the infant Christ. Star means prince of the church—a bishop.

None of the early Christians treated Jesus as other than an ordinary man. He was not deified until long after his death. Many other similar well-meaning men had been deified before him, and some soon after him. The generations of Jesus Christ in Matthew do not give Christ the blood of either Abraham or David.

It had to be settled by a council of bishops whether Jesus was to be considered a “God” or as “God himself in human form.”

The gnostics comprehended almost all the sects of the early Christian periods. They said all the ancients, and even the apostles themselves, received and taught their philosophy.

The gnostics claimed the early gospels had been preserved until the time of Victor, the thirteenth bishop of Rome (A. D. 202), but by his successor, Zephyrinus (A. D. 219), the truth had been corrupted.

They advocated Christ Jesus as a mere man born of Joseph and Mary like other men. Hence, the necessity of eliminating the gnostics.

Although it required five centuries to absorb gnosticism. Christianity could not succeed until this was accomplished. The Roman ecclesiasts absorbed the gnostic wisdom as their

own. It probably never has occurred to students of the Bible to inquire regarding the materials from which Genesis was written, no matter who wrote it.

A peculiar thing to be noted regarding all these saviors is they all go to hell, and this proves that Christ Jesus is but a repetition of a long series of similar christs. To be a christ he must do all that other christs have done.

Chrishna, of the Hindoos, descended into hell.

Zoroaster, of the Persians, descended into hell.

Osiris, the Egyptian savior, descended into hell.

Horus, the virgin-born savior, descended into hell.

Adonis, the virgin-born savior, descended into hell.

Bacchus, the virgin-born savior, descended into hell.

Hercules, the virgin-born savior, descended into hell.

Mercury, the word and messenger of God, descended into hell.

Baldur, the Scandinavian god, descended into hell.

Quetzalcoatl, the Mexican crucified christ, descended into hell.

All these gods, and many others, remained in hell for three days and three nights. They descended into hell, and on the third day rose again.

Hell is the grave. These all have reference to the setting of the sun.

Naturally, the Christian character, to be a well regulated savior, had to go through the same process, but they called his the sepulchre. Hell means the grave; grave means concealment.

By what process of reason do the Christians insist that their brand alone is genuine?

Let us put on the witness stand their own "doctors" and "saviors" of scriptures and gospels, to see what they thought.

We again draw from the admirable works of T. W. Doane, "Bible Myths:"

"The gospels, referring to Christ, have been proven, over and over again, unhistorical and legendary.

"It is impossible to determine, by any fragment of historical fact, that such a personage as Jesus Christ ever lived. The absurdities, fallacies, and inconsistencies in the writings of these zealots who attempted to prove the existence of Jesus Christ, only tend to disprove the claim.

"The known facts regarding the mythological characters of many nations, clearly prove that the Christian savior is but a figurative reproduction of an ancient idea, and enthusiastic writers who have so ardently striven to produce a living Christ have only stultified themselves and spoiled the Christian romance."

Epiphanius, a Christian bishop of the fourth century, says of the Essenes branch of the gnostics:

"They (before the Christian period) believed on a Christ and were called Jessaei (or Essenes), signifying Jesus, which in Hebrew signifies Therapeutes, that is, a savior or healer."

Thera is Ahava, meaning water. The first thing done with a man sent to the hospital is to wash him.

The healing waters of the church are its ordinances, its laws.

We find a strong similarity of words here worth considering.

Jesse, strong, was the father of David, well beloved.

The gnostic Jessaie (Therapeutes) worshiped Jesus, healer.

Jesui, who is equal, "founder of the Jesuits." (Num. 26:44.)

Jessue, meaning Jeshua, savior.

Jesus, Greek form of Joshua, savior.

Jeush, assembler.

Jew, Judah, meaning praise.

It is a fact that Christianity found it necessary to combat and suppress the gnostic Essenes, because they anticipated the Roman scheme, having already installed themselves as Christians, calling their Jesus the Christ.

Eusebius, in his anger that a previous Christ should be found, said of Menes:

"He presumed to represent the person of Christ; being puffed up with his frantic pride, chose, as if he were Christ, twelve partners of his new-found doctrine (the doctrine of a healing Christ), patching into one heap, false and detestable doctrines of old, rotten, and rooted out heresies, which he brought out of Persia."

By these words Eusebius condemned Christianity, for he accused Menes of identically what Christianity subsequently did.

Usher, in his *Annals*, gives to the name Menes the meaning "comforter" or "savior," hence Eusebius was fighting a ghost. The worshippers of Menes called him the Holy Ghost, meaning the breath. Doubtless the word Essenes is from essence, and is suggested by respiration.

This is the whole secret—the Christians were troubled that it was being revealed that their crucified Christ was but another symbol of the ancient christ of Persia, who was also crucified—the same christ who had been crucified by many nations through endless centuries—all of whom, it was alleged, were of "immaculate conception."

So numerous were the persons claiming to be the expected Messiah, that warnings were issued to believe none of them.

The historian Tacitus says:

"The Christians had their denominations from Christus, who, in the reign of Tiberius, was put to death as a criminal, by the procurator Pontius Pilate."

Dr. Lardner and others broadly hint, if they do not charge, that the references to Christ in Josephus was forged by Eusebius, the church father and bishop of Caesarea, perhaps the most glib liar of the whole lot.

Gibbon has this to say about Eusebius:

"Eusebius himself confesses that he has related what might redound to the glory, and has suppressed all that could tend to the disgrace, of religion."

This uncovers the true Christian spirit of brutal selfishness.

This eliminates Eusebius as a truthful historian. We add to this volume a chapter of another book, in which we quite clearly demonstrate that the so-called works of Josephus are a part of Christianity.

The great theologian Beausobre says:

"Churchmen not only do not say what they think, but they do say the direct contrary of what they think. Nay, more; they deliver honest men to the executioner, for having uttered what they themselves know to be true."

M. Daille says of the church fathers:

"They made use of deceits—and made no scruples to forge whole books for the good of the church." We believe he has Josephus in mind.

Reeves, in his "apologies of the Fathers," says:

"It was a Catholic opinion that 'pious frauds' were good things, and people ought to be imposed on in matters of religion."

Mosheim, the ecclesiastical historian, says:

"It was held as a maxim that it was not only lawful but praiseworthy to deceive, and even to use the expedient lie."

Isaac de Casaubon, the great ecclesiastical scholar, says:

"The officious lies were for good ends, the Fathers were wont to say."

The Apostolic Father Hermes, whose writings are expressly quoted by the church as inspired, confessed:

"O Lord, I never spake a true word in my life, but I have always lived in dissimulation, and affirmed a lie for truth to all men, and all gave credit to my words."

The Jews were afflicted with this same pernicious practice, and the Christians inherited this evil habit from several sources.

The result of this may be found in the frequent reactions following important "forgeries" and "frauds" in church matters.

Of the fifteen letters ascribed to Ignatius, Bishop of Antioch, which are held as "gospel truth," eight have been declared beyond dispute to be forgeries, having no authority whatever.

Therefore the other seven are useless because of the dishonest effort to enlarge the church evidence.

Later the several forged "donations" and "decretals" had the same back-fire.

Besides forging, lying, and deceiving for the cause of Christ, the Christian Fathers destroyed all evidences against themselves and their religion, which they could find.

In the very infancy of printing, Cardinal Wolsely realized its effects upon Christianity, and in a speech to the clergy publicly forewarned them that "if they did not destroy the Press, the Press would destroy them." If the "press" of today is not controlled by the church, it is the most sycophant institution in America.

The outrageous assault upon free thought and learning by the ecclesiastical powers, in the early Christian centuries, and the vicious crusades of destruction against the established educational systems, are sufficient evidence that Christianity should not have been permitted to live one day longer than it would have required to destroy it.

It systematically combed the world to gather and destroy existing evidences of its perfidy.

Let us now pause to consider the absurdity of believing any statement accredited to the so-called Church Fathers.

It is on their evidence alone we are asked to accept Jesus Christ as having been a living human being, yet subsequently it required several hundred years to establish his alleged divinity as a canonized church doctrine.

It was essential that the Christ character should be declared divine, and the son and heir of God, in order to establish the heirship. It was essential that other than Christians should crucify Christ to justify his making the Christians heir to his "divine authority" and instruments of the "divine vengeance."

The tremendous error of the early Christian exploiters was the foolish belief that they could actually wipe out of existence all the evidences of their own counterfeit character. It would require time to bring again into the light of day, the human

records which had survived their hellish designs to smother all learning and suppress human thought by starving the mind of humanity, but this calamity awaited them.

Their own creatures rise up to accuse them.

Paul declared that he was preaching the gospels which had already been preached "to every creature under heaven," and preaching a god who had been believed on in the world. It is evident that this did not refer to the "man of Nazareth," who had not been preached at that time.

Paul was a gnostic, and he was preaching gnosticism, which had long been preached by the Essenes. As an actual fact, Paul is a fiction; nevertheless words are put in his figurative mouth.

Leo the Great, so-called (A. D. 440-461), accidentally lets the church foot slip by apologizing for the late appearance of Christ as a savior, and stating that all previous peoples had been saved by a previous redeemer—yet he refers to Jesus as God's only begotten son.

The scriptures repeatedly declare that God had many sons. Adam is "the son of God." (Luke 3:38.)

The Koran, referring to the Jews, says:

"They have not believed in Jesus and have spoken against Mary a grievous calumny, and they have said: 'Verily we have slain Christ Jesus, the son of Mary.' Yet they slew him not, neither crucified him, but he was represented by one in his likeness." And this uncertainty is from the Mohammedan Bible.

Clement admitted the early "Christian Fathers" were "rending" Christ and raising "seditions against our own body."

Ignatius, writing to the Trallians, says:

"Stop your ears as often as any one shall speak contrary to Jesus Christ, who was of the race of David and of the Virgin Mary." It was no easy matter to establish falsehood.

It was Ignatius who said:

"There was concealed from the ruler of this world the virginity of Mary and the birth of our Lord," one hundred years after Christ.

The Christian intimation is that Annas or Ananias was high priest when Christ was crucified, but he was not high priest until about A. D. 48. This would make Jesus about fifty years of age, which is contrary to the alleged time of his crucifixion.

Outside the new testament, no evidence whatever, in book, inscription, or monument, is found that Jesus of Nazareth was either scourged or crucified under Pontius Pilate.

Josephus, Tacitus, Plinius, Philo, nor any of their contemporaries, ever refer to the fact of his crucifixion or express any belief thereon, and we include a chapter proving Josephus to be a part of this whole Christian scheme.

In the Talmud—the book of Jewish traditions—Jesus is not referred to as the “crucified one” but as the “hanged one,” while elsewhere it is narrated he was stoned to death. This shows how little authenticity there is regarding the crucifixion of Christ for humanity’s sake.

Jesus was said to have had five disciples, among whom were Mattheaus and Thaddeus. He is called “that man,” “the Nazarine,” “the fool,” and “the hung.” The Christians were called “worshippers of the hung.”

The Talmud says Jesus was a scholar of Joshua Ben Pera-chiah, who lived a hundred years before the alleged Christian birth of Jesus. He accompanied him to Egypt and learned magic, was a seducer of the people, and was finally put to death by being stoned, and then hung as a blasphemer.

“The conclusion is plain that there is no clearly defined trace of the personal Jesus to be found in Christendom.”

Few prominent and conspicuous world characters have left so little evidence of their identification. The so-called biographers of Jesus Christ are merely Christian fakers.

The followers of Christ have raised him higher and higher, as evidence of his ever having existence has grown dimmer. God the father and the Holy Ghost are gradually being lost in the shuffle, because fictitious, individual identity cannot be woven about them.

It is true there is perhaps less substantial reason for faith in Jesus Christ than may be urged for many other doctrines, yet the living Christ is the heart of the gospel.

Philosophy, science, culture, humanity, logic, and common sense count for little and are thrust aside that they may not cast a contaminating shadow in the Christian path.

We are compelled to believe that if there was any one particular man selected to represent Jesus of Nazareth, it was at the time when Pilate undertook by force to quell the insurrections which occurred at the very time that Jesus was said to have been crucified. The fanatical mobs of Jews, perhaps even holding him responsible for their plight. There were several such characters posing as the Messiah at that time; as many men have posed as christs in subsequent times. If the Jews did not repudiate him, it is clear that it was the Romans who crucified Christ.

But there is an important aspect to the story of the crucifixion which lifts it out of speculation and clearly brands it as a fanciful romance, proving that the killing of Christ by the Jews is but a fiction of the later Gentile Christians.

In the alleged trial of Jesus there is not one point in the whole trial which agrees with Jewish laws and customs. Therefore it is a transparent, unskilled invention of the so-called Christian Church Fathers, who knew nothing of Jewish law, and they were ignorant of the state of civilization in Palestine in the time of their alleged Jesus.

Again, crucifixion was exclusively Roman.

There are many foolish and pathetic excuses made in an attempt to cover these discrepancies, made plain by unhampered modern research.

There is not one single evidence to identify the place where Jesus was crucified as described by Matthew, Luke, or Mark. It is proven false by everything known about Jerusalem and the Jewish customs.

Mr. Doane makes this remarkable statement:

"We maintain that not so much as one single passage purporting to be written as history within the first hundred

years of the Christian era, can be produced to show the existence, at or before that time, of such a person as Jesus of Nazareth, called the Christ, or of such a set of men as could be accounted his disciples or followers."

Eusebius, that cheerful Christian liar, says it is lawful to lie and cheat for the cause of Christ, and he alone says that Josephus mentions Christ. But Canon Farrar frankly declares the passage referred to by Eusebius is spurious. We believe this lack of reference is not accidental, for Josephus undoubtedly is writing for the cause.

If no other evidence remained to condemn Christianity, the manifest dishonesty and false pretense of Eusebius would be sufficient, and he is the sheet anchor of Christian lore referred to the first three centuries.

Now, we place the cap-sheaf of foolishness on the Christian fable:

"Christ as a name has no spiritual significance, imparting nothing more than an ordinary surname." (Dr. Giles.)

"Both names, Christ and Jesus, were common names with the ancients." (Eusebius.)

The name Jesus in Hebrew means Joshua. The word Christ is of Greek origin and not a name, but a title applied to many.

Christ himself charged his disciples not to say he was Jesus the Christ. (Matt. 16:20.)

Thus the new testament betrays its modern character by calling Christ a name instead of a title.

Even the word Christian occurs but three times in the new testament, and the term is never used by Christians themselves. It is believed the name was first applied by the heathen. The title is applied to any good man, and was thus commonly used long before Christianity was thought of.

So much for the cardinal ideas of the Christian pretense, with its Christ eliminated, its virgin Mary proved a myth, and all of its doctrine proven plagiarized, what remains?

Its political power and its fanatical mob, and these are things to be reckoned with.

When we examine the beginning of the Christian dispensation, we are not surprised to find it an attempt to put into actual practice the system outlined by the old testament.

The most palpable false pretense is carried into the new testament by attempting to identify an actual christ and his twelve disciples, none of whom ever existed in fact. They, like the fanciful Israelites, are merely personifications of words, the twelve and seventy of the old and new testaments being but reflections of each other and essential parts of one work.

PART XIX

THE EXECUTION

THE PROPAGANDA. THE TWELVE DISCIPLES.

(Be ye wise as serpents and harmless as doves."—Matt. 10:16.)

When we take up the examination of the new testament, we are constrained to believe that the two, and maybe three, first centuries of the alleged Christian era, represent a period of preparation, for no gospels or authentic records of that period exist. All the alleged evidence found in the new testament is frankly declared as writings based upon tradition. But the evidence which we take as authentic is that the names in the new testament respond to the code which so clearly interprets the old testament as fable and romance.

We cannot believe otherwise than that they were prepared together, by the so-called Apostolic and Church Fathers, insofar as their application to Christianity is concerned.

The twelve apostles are as clearly fictitious as are the twelve sons of Jacob, the twelve tribes of Israel, or the twelve spouting wells in the wilderness. They merely represent the twelve essential attitudes of the conduct and duties of those sent out to preach and introduce the Christ idea.

It would have been absurd to abruptly introduce Christ as a living character. This would have been resented both by the people and the law. In fact, this was so apparent that the fictitious history of the alleged first two centuries had to recount such resentment to make it appear natural and logical. This is why all the alleged gospels of the first two centuries were "lost," they never existed.

Christ is a natural principle, personified and applied to a system of teaching and training of the new generation, in obedience and discipline to a proposed ecclesiastical government.

Ecclesia means a legislative assembly.

This new form of government assumed to be religious only to give divine character to authority, for all previous religions, of the same identical character, had spent their fire and were unavailable to control developing humanity. As men grew wiser they recognized the fabulous nature of a religious form of government originated back in savagery.

Only through ignorance and superstition could religion control, hence we find Christianity attempting to suppress knowledge, learning, and understanding, and to foster ignorance and cultivate superstitious fear of an invisible power to reward and punish.

No religion has ever been based upon truth and reason; therefore it is specious and illogical to say that humanity requires a form of religion which teaches an unknowable god. There is no such thing as a personal god in this sense. The god of nature alone, if we choose to call the creative power of nature god, can teach living beings the proper and right course to pursue in life. All the teachings of men which are accredited to a fabulous god who is capable of engaging in personal conversation with men, are but experimentations and exploitations.

We do not hesitate to declare that the Christian exploitation is of this character, with no other merit than the human ingenuity and power back of it.

The introduction of the Christian enterprise necessitated a large following of trained bigots and intolerant sycophants to stand as a militant guard between the church and temporal rulers until it had firmly established itself as a ruling power. This necessitated ignorance, hence the "dark ages" (486 to 1495).

The mob was built up during the first two hundred years, when there were no established gospels.

The so-called Apostolic period is part and parcel with the old testament. If these two periods were so essential to Christianity in the perfecting of its Bible, why has not a period of two thousand years necessitated an addition to this book, to demonstrate a consistent sequence and continuity. Has God

wholly entrusted the control and government of mankind to men? Through the whole Christain dispensation, history has disputed the fitness of men to represent a just god on earth. The present national conditions and the state of humanity dispute it.

Let us examine this Apostolic period.

Disciple means learner.

Apostle means one sent forth. This means nothing; it may apply to a trade.

God means good. This means nothing, for a thing may be good at one time or in one application and bad in another.

Example: Vegetation exhales oxygen, which is good as the breath for animal kind. Animals inhale oxygen and exhale carbonic acid gas, or carbon dioxide, which is good as the breath of vegetation, but death to animals.

And it so happens that this very oxygen is the Christ principle in nature.

Here we have good and evil residing in one dual act. The Christian scheme from the very beginning convicts itself of intention to create classes and antagonize the established civil life and institutions, therefore a few men assumed to set up a court in which to judge all mankind and regulate all established human institutions and the very institutions which had produced them. Hence this contemplated rebellion and revolution.

This will amazingly corroborate itself as we go into this apostolic period.

The central character in the scheme is the Christ, the word simply implying an act of installation called anointing; the word does not signify a proper name.

The alleged mother of this character is named Mary, a form of Miriam, the sister of Moses and Aaron.

The name is derived from Mere, meaning sea, and signifies rebellion.

This Christ took refuge in Galilee.

Galilee means revolution.

Therefore, Christ is born of rebellion, which is the beginning of revolution.

When the Christians shout "Ave Maria," it means hail rebellion.

We invite some smug Christian to dispute this.

That the scheme is to create class is equally apparent. It calls these the Jews and the Gentiles.

"Go not in the way of the Gentiles or Samaritans." (Matt. 10:5.)

Gentiles means the nations.

Samaria means the prison.

Samaria in Hebrew is Shomeron. Shomer means keeper.

This is plainly a warning to avoid clashing with rulers and getting into prison.

Hence the warning, "Be ye as wise as serpents and harmless as doves."

We shall now examine these apostles to see what they really stand for.

This necessitates our referring back to the time when Joseph was preparing a posterity for his brethren who became the Israelites. We hold that this is the original planning for the two hundred years in which no gospels existed. The names and their significance and functions exactly correspond. It is the time of preparation, and a part of this was the first two Christian centuries. Read Genesis 45.

Dwelling in the land of Goshen is this two hundred years of preparation.

"And thou shalt dwell in the land of Goshen, and thou shalt be near unto me; thou and thy children and thy children's children." (Gen. 45:10.)

Joseph means increase. This is the posterity of which he speaks.

Simeon, the original Simon, was the second son of Jacob by Leah, and the name means obedience.

Jacob means the supplanter.

Leah means weary, tired.

Joseph took his brother Simeon and bound him in Egypt as security for the return of the rest of his brethren.

Here is an interesting revelation.

Joseph means increase in population.

This increase naturally begins in Egypt, signifying mental darkness, the untrained, infant mind. To bring this posterity out of Egypt signifies education, which passes through the period of training, trial, and discipline. Hence the disciples are the learners. Simeon means obedience, while under the process of education and instruction, one who hears and obeys. Levi means the priesthood, those who instruct. Therefore "Simeon and Levi are brethren, instruments of cruelty are in their habitations." (Gen. 49:5.) They are the taskmasters. Let us see what it is that must be returned to release Simeon, discipline, obedience.

This evidently means the training of the novice, who is placed under strict discipline to try and train him to self-control, judgment, discretion, and blind obedience. Levi, association. That is, the Nazarite must associate himself with all that is essential to develop the finished priest, regardless of self-denials and personal hardships, the most fanatical and insane of all human training.

Reuben, prophecy, must return as testimony, to establish the scriptures. A belief in prophecy must be instilled into the ignorant masses.

Judah must return to give praise to the Lord. Every Christian sermon praises the Lord, and in the next breath warns of his wrathful and vengeful nature.

Issachar, recompense, must return to make the priesthood profitable to the church, and to provide for maintenance of the church.

Zebulun, dwelling. The church must provide for the housing of the priesthood and for church structures.

Dan, judgment. The priest must exercise judgment and discretion in all his conduct.

Benjamin, son of sorrow, son of the right hand, protection, confirming the truth that the priest must give up all earthy

knowledge, for Benjamin, or Benoni, as he was first named, went down into Egypt, meaning oppression, affliction, ignorance.

Naphtali, wrestling, struggling, meaning the struggles of conscience through which the novice must pass, also councils.

Gad, armed and prepared; representing the fitness of the Nazarite to begin the priestly functions, and the necessity for an astute mind ready to meet opposition, and battle if need be, a state of preparedness.

Asher, happiness. The rest, peace, and mental comfort that comes from the freedom from restraints, self-denials, and rigid church discipline, a state of relaxation by contrast.

The freedom of conscience is the goal of the Nazarite. But the freedom of conscience of the priest is the blunted, hardened, indifferent attitude which comes of long endurance of absolutely absurd and ridiculous fanaticism. This is the rock.

Simon, contracted form of Simeon, hearing, one that obeys, meaning one under discipline and without human feeling or sentiment. He is called Peter, meaning rock, meaning a secure refuge; no question of church authority can go back of Peter. Also called Cephas, meaning stone, merely symbolizing a solid foundation and a place of refuge.

There are as many Simons as there are apostles, proving the necessity for obedience in all.

Simon, the Samaritan sorcerer, who professed Christ for mercenary purposes. (Acts 8.) He was called Simon Magus, and favored gnosticism.

Simon Zelotes, meaning zealous. (Luke 6:15.) He was named Zelotes merely to signify the eager, zealous worker. He also was a Canaanite, a trader, and merchant.

Simon (Shim'on), second son of the priest Mattathias. Shim'on means waste, wasted energy.

Shimeah means the same as Simon, hearing, obeying.

Mattathias means the gift of the Lord.

The surname of this Simon was Thassis, meaning director or guide. In Syriac this name is Tharsi. The words Tharshish and Tarshish mean rocky. Simon's name is changed to Peter, meaning rock, a place of refuge.

Simon, the father of Judas Iscariot.

"Have not I chosen you twelve, and one of you is a devil?

"He spake of Judas Iscariot, the son of Simon." (John 6:70-71.)

Simon Peter (Greek form of surname Cephas). His father was Jona, meaning the oppressor. Jonah and Jones also mean oppression, therefore the origin of the church foundation was oppression.

Peter was apostle to John also; therefore Christ was no surprise to him; in fact, he denied Christ.

It is a curious fact that there is a sinister significance attaching to all of these essential Biblical characters. The first son of Jacob is vision, prophecy. The second son of Jacob is Simeon, obedience. Prophecy does not permanently come over Jordan, but obedience does. Therefore it is important to examine the offspring of obedience.

The sons of Simeon:

Jemuel, meaning the day of God, that is, the active gospel period when the church has gained the ascendancy. Day means gospel period. As Jemuel he is a Simeonite. (Gen. 46.10.)

As Nemuel he is a Reubenite (Num. 26:9.), the son of Eli + ab, meaning God is father; Eli, God, ab, father.

They both represent a period of church activity.

The brothers of Nemuel are Dathon and Abiram, both famous in the congregation. Dathan signifies laws and rites and conspiracy. Abiram signifies the father of fraud. Jamin means the right hand. In the code the right hand means protection and support.

In Deuteronomy 21:6-7 we find a grewsome significance to the right hand. The Levite priests are declared by the Lord God to be the judges of the shedding of innocent blood and have the power to absolve those who shed blood in the cause of the church.

Ohad means strength. Jachin means established. Jarib means enemy, revenger. Zohar means white, shining, dryness, or Zerah or Zarah, meaning east, brightness, dawn, the begin-

ning of a new day, meaning the beginning of the Christian dispensation.

There is a mixup here which reveals the fallacy of attempting to impose these names upon the uninitiated as signifying individuals.

Zerah is named a son of Simeon and signifies eastern, brightness, the rising sun.

Zarah is named the son of Judah by his own daughter-in-law, Tamar, and means dawn, yet they are plainly the same in Numbers 26:20 and Joshua 7:1-18.

By making Tamar the mother of Zarah, the dawn is associated with victory, and division, and rupture.

Tamar means palm tree, symbolizing victory.

Pharez means breach, division, rupture. Pharez is twin brother to Zarah.

There can be but one separation, the church from the state.

Shaul means asked; the last son of Simeon, and by a Canaanitish woman. That is of the merchandising and trading class. In Genesis 36:37 he is named Saul, meaning grave, sepulchre, hell, destroyer.

The fact that Baal-hanan succeeds Shaul as king is important. Baal-hanan means merciful. This is merely preparing the way to enforce respect for a cruel taskmaster. Mercy is a bribe.

The fact that Levi, meaning the priesthood, is the brother of Simeon, is also significant. His sons are:

Gershon, meaning banishment, exile.

Kohath, meaning assembly, congregation, obedience.

Merari, meaning bitter, to provoke.

Shaul is Saul in Genesis 36:37.

We believe this is why Saul was changed to Paul, meaning a worker. Even the grave is an agent. Disobedience, vengeance, mercy, banishment, and sepulchre have to do with punishment.

Saul means a sepulchre, a destroyer.

Simon, son of Mattathias, reveals a new phase of the story.

All of these Mattath names signify gift of God. The expression, "a gift of God," as applied to the senses of sight and hearing is as old as memory records. "The hearing ear and the seeing eye, the Lord hath made both of them." (Prov. 20:12.)

In Matthew 13:55, we find that Simon also is a brother of Christ. Master and obedience.

Christ symbolizes light, therefore seeing, vision.

Reuben means vision.

Simeon means hearing.

Simon means obeying.

They are the two first sons of Jacob, therefore are brothers, which differentiates them from taste and smell.

"The odor of a sweet smell, a sacrifice acceptable to God." (Phil. 4:18.)

"Tasted of the heavenly gift." (Heb. 6:4.)

Simon is an abbreviation of Simeon.

It is evident that seeing and hearing are the two senses which bring to our consciousness our greatest mental pleasures and sorrows. Therefore, it is not surprising to find Simon helping Christ to bear the cross. It symbolizes the blind obedience to the commands of the church.

The external organs of both senses, seeing and hearing, belong to the head, and the nerves pass through the lower part of the skull, to take up the labors of the body, which is the cross.

Christ is crucified at Golgotha, called Calvary in Luke 23:33—"the place of the skull."

Golgotha in the Hebrew means skull. Calvary in the Latin means skull. Taken from the Greek Kranion, "skull."

This Simon, who aided Christ in his burden of the cross, is called the father of Alexander, which name signifies the defender of men, one that turns away evil.

Inasmuch as Simon is also a son of Mattathias, it is important to examine the name.

Mattathia is a priest, the eldest son of Shallum, meaning revenge. Therefore Simon obeys the orders of the priesthood and executes vengeance. He also is of the sons of Kohath,

meaning assembly. The dictates of the assembly must be obeyed. It signifies the blind obedience to the orders of superiors.

We may now review the significance of Simon Peter, the rock on which the church is founded, with some degree of understanding. Obedience is the rock on which the church is founded. Obedience to the priesthood, the master mind.

The name Simon is an abbreviation of Simeon.

Simeon, second son of Jacob, meaning hearing and obedience.

Simon, son of Mattathias, meaning gift of God, hearing.

Simon, son of Onias, meaning strength, active obedience.

Simon, the Canaanite, meaning merchant, trader.

Simon, the brother of Christ, uniting hearing and seeing.

Simon, the father of Alexander, meaning the defender.

Simon, of Bethany, meaning house of obedience and affliction.

Simon, the Samaritan, meaning guard, prison.

Simon, the Pharisee, meaning breach, rupture.

Simon, father of Judas Iscariot, meaning betrayal.

Simon, grandson of Shellum, meaning revenge.

Simon, of Cyrene, and Golgotha, meaning the skull. Cyrene means a wall, coldness, cold, unfeeling, indifference, stolidity.

We may know by this grewsome list why Simon is called Peter. This composition is truly the foundation of the Christian scheme. Of course Simon bore the cross. Obedience bore the cross of suffering humanity. That is the real christ.

Let us take up the other apostles in like manner. Andrew being Peter's brother, we shall examine him first, although John and James precede him.

Andrew, meaning a stout and strong man, is the brother of Simon Peter.

It is not difficult to recognize in this character the robust priest.

One of the first statements Christ made to Simon Peter and his brother Andrew was:

“And when ye shall hear of wars and rumors of wars, be ye not troubled: such things must needs be.” (Mark 13:7.)

We declare that this one passage in the bible convicts and condemns Christianity as a thing unfit to guide a progressive civilization in the way it should go. The church is responsible for that hellish false patriotism which makes war possible.

There is an underlying significance to this Andrew character which must be uncovered, for he represents the robust, active priesthood upon which the church depends for both persuasive and coercive support.

The first thing we find is that Andrew is of Bethsaida, meaning hunting, fishing, and the house of priests.

Christ said to Simon, called Peter, and Andrew:

“Follow me and I will make you fishers of men.” (Matt. 4:19.)

It was Andrew who said to Christ:

“There is a lad here, which hath five barley loaves and two small fishes.” (John 6:8.)

Andrew had been a disciple of John the Baptist. His place among the disciples was fourth, being preceded by Peter, James, and John.

An analysis of Simon, called Peter, has demonstrated the meaning of the foundation rock of the church. Moreover, we found that Simon was an abbreviation of Simeon, the second son of Jacob.

Now comes James, the second disciple of Christ, a disguised Jacob. James means the same as Jacob, signifying the supplanter, usurper. He and his brother John were called Boanerges, meaning sons of thunder.

This is a sinister suggestion at this particular period in the development of Christianity. There is every justification for the belief that it is the premeditated intent of the church to supplant civil government.

John, the apostle, follows James. His father is Zebedee, meaning god's portion, a fisherman of Galilee, which means revolution.

Christ spent the greater part of his time in Galilee, and one of his first declarations to his disciples was:

"Think not that I am come to bring peace to earth: I came to bring a sword."

This apostle, John, went to Ephesus, meaning desirable. Ephesus was the capital of Ionia. In the apocryphal, Maccabees, Ionia is given as India, meaning praise, the law. This is evidently correct for we find him eloquent in the praise of Judae, meaning praise of the Lord.

He is alleged to have written the Revelation.

This is a strange situation. Galilee is supposed to be a circle of twenty cities given to Hiram by Solomon, as cities of refuge for murderers. Hiram means he that destroys.

This is a sinister situation. These cities of refuge are simply excuses for the killings.

Solomon means one who recompenses.

Christ declares he has come to bring the sword to earth.

John, his most important servant, is engaged in Galilee, and his father signifies God's portion.

Galilee signifies revolution. Hiram was king of Tyre, meaning rock.

The church is founded upon a rock.

This comes pretty near to a revelation that the real beginning of the Christian scheme was to be a destructive revolution, with a division of spoils.

Any one who will take the pains to read the history of the first centuries will realize that this is actually true. Some mysterious power gripped the nations in revolution and warfare. Out of this arose Christianity, a monster out of a sea of blood, and for centuries it saturated Europe with the blood of innocent humanity.

The church was God, and received God's portion from the crusades and the inquisition, making it the strongest and richest institution in the world.

The fact that Andrew, the fourth apostle is accompanied by Philip, meaning warlike, is a continuation of the suggestion of warfare.

It is recorded that Andrew was crucified in Achaia, meaning grief and trouble. Naturally, grief and trouble would destroy physical strength, which Andrew symbolizes. Revolution, to destroy the strength of organized humanity, need not necessarily be open warfare.

The next apostle is Bartholomew, the most ghoulish character of all the twelve, for he secretly symbolizes human slaughter. The meaning of the name seems innocent enough: a son that suspends the waters.

Suspend means to hang, to stop for a time, to debar from any privilege for a time.

Now, it is a self-evident fact that one can neither suspend nor debar water, excepting by surrounding or dissipating it. Therefore, in meaning this is a figurative thing.

Waters mean a multitude of people, and to suspend them means to hang them. Bartholomew's father is Talmai, meaning brave, and a heap of waters, my furrow.

"It is my desire that I should chastise them: and the people shall be gathered against them, when they shall bind themselves in their two furrows." (Hosea 10:10.)

In warfare the thousands of slain are buried in furrows.

This name Bartholomew, with its peculiar meaning, rises up to charge the church with premeditated wholesale murder.

On Bartholomew's day, August 24, 1572, Pope Gregory XIII invoked the powers of this brave saint to execute the great massacre in Paris, in an attempt to fulfill his significance as an apostle.

St. Bartholomews' day surely suspended protestantism in Paris. Heaps of slain were piled in the streets, and the river Seine ran red with their blood and was clogged with dead bodies of innocent inoffensive, unsuspecting men, women, and children. The fanatical Catholic mob led by bloodthirsty priests spared none, not even their own people of the common class.

The father of Talmai is Anak, meaning collar. Because the protestants could not wear the galling collar of Rome, they were unmercifully slaughtered at the command of a pope, and his bloodthirsty kinswoman.

From a close study of the facts regarding the St. Bartholomew massacre of many thousands of protestants in a single day, we are convinced that it is true, as most historians declare, that it was carefully planned and executed by the intrigues of Rome with the French king and his murderous mother, Catherine de Medici, who had learned well from her uncle, who then was pontiff, as Pope Gregory XIII, the policy of raising her children in licentiousness and dissipation, in order to unfit them for mental exercise and moral responsibility, that she might hold her ascendancy over them. That was the Catholic policy; the church ruled the women and the women ruled the kings.

She and her half-imbecilic son, Charles IX, sat where they could see and gloat over the horrible massacre, she even directing the priests in their bloody work.

After it was over, Pope Gregory celebrated the occasion by fireworks and the firing of cannon, and he absolved the bishop and all the priests for the crime, thereby acknowledging his participation in and approval of the greatest crime in French history.

This is not figurative; we are writing of facts now, the fulfillment of the rehearsal.

It is a curious fact worth recording that Charles IX died wallowing in his own blood, from a strange malady which caused his blood to ooze from every pore of his body.

Thomas, whose surname was Didymous, meaning a twin.

He is credited with being cautious, doubtful, and susceptible, which simply means the skeptical, to whom the Christian doctrines were being expounded. This is quite plainly shown by the alleged conversation between Jesus and Martha concerning her brother Lazarus who had died. Thomas suggested to his fellow disciples that they all die with Lazarus.

Martha and Mary were sisters. Martha went to meet Jesus, but Mary "sat still in the house." House signifies cover. The "immaculate conception" was kept under cover as a secret for a hundred years.

Thomas signifies doubt.

Martha signifies bitterness.

Mary signifies rebellion.

Lazarus signifies the help of god.

Doubt, bitterness, and rebellion are overcome by the "pious fraud," the alleged raising up of Lazarus from the dead.

Lazarus was of Bethany, meaning obedience, affliction, and the grace of the Lord. Grace means mercy.

Matthew, the publican, the tax collector abhorrent to the Jews—as he is to all men. Matthew means given, a reward.

The name is a contraction of Mattathias, meaning gift of God. This identifies gift as a tax.

Matthew's original name was Levi, meaning the priesthood, especially those who collected the tithes, contributions, and taxes for the maintenance of the church.

Mark 2:14: "Levi, the son of Alphaeus, sitting at the receipt of customs at Capernaum." This refers to the collection of indulgences.

Luke 5:27-29: "Levi sitting at the receipt of customs."

Capernaum means the hamlet of Nahum, meaning repentance, the comforter. It was the chief supporter of Christ and his apostles.

In simple, it is by posing as the comforter of the afflicted that the Christian host has wormed its way into the vitals of humanity; hence Bethany, the house of obedience, affliction, and song, signifies the church. Gifts and penances are drawn out of the penitents.

The first gospel of the new testament is ascribed to Matthew, the gist of which is to establish Jesus as the Messiah of the old testament, having no significance whatever beyond the formality of initiation into office, applying to all the priests and kings alike.

Let us analyze the name Alphaeus, meaning changing, a thousand, a chief. He is the alleged father of both Matthew, as Levi, and of James the Less.

In Luke 24:18 Alphaeus is called Cleopas, and in John 19:25 Cleophas the husband of one Mary.

This gives us a pretty clear story.

As Alphaeus he signifies the time when a great change occurs, and the militant nature of the movement.

As Cleopas he begins the propaganda by telling to Jesus himself, "whom he did not recognize," the story of his renown, (Luke 24:18.)

As Cleophas, renown, he is associated with Mary, rebellion; Mary the mistress of the holy see; and Mary Magdalene, tower, grand, elevated. This is a specific progression.

He is the father of Matthew, the tax collector, James the usurper, and Levi the priesthood.

No wonder the Jews abhorred him.

It is a peculiar fact that public officials to this day are called "public servants," the origin of this is in Levi-Matthew, the tax collector, this being one of the terms applied to him. Terrorism in official conduct is as manifest today as then.

James the less, the son of Alphaeus, is Jacob in disguise, meaning the supplanter, the usurper, the underlying power to maintain universal poverty by taxation.

This array of talent should be reflected in the succeeding names.

Lebbaeus means brave, a man of heart.

It required a brave man of heart to carry forward this bold enterprise. He was also named Thaddaeus, meaning wise. He is also called Jude, meaning praise.

He is the brother of James the less, therefore the son of Alphaeus—Cleopas—Cleophas.

It is very plain this reveals a militant period in the development of the strength and renown of the Christian enterprise. Simon the Canaanite.

Now we may see a great light. The underlying meaning of Simon we know is to hear and obey.

Having established Christ as the Lord and master of men, the same power is to reach out and conquer commerce. Canaan means merchandising and trading. This may signify the control of commerce, or it may mean that the church is in a position to trade with its opposing forces. Later the great scandal of the church was Simony, the sale of church patronage.

It has but one foe to anticipate—betrayal.

“Have not I chosen you twelve, and one of you is a devil?

“He spake of Judas Iscariot, the son of Simon.” (John 6:70-71.)

So, the offspring of merchandising and trading was to be the betrayer, hence this possibility must be anticipated and provided against.

The sinister aspect of Judas Iscariot is found in the fact that he is knowingly selected as one of the twelve disciples sent forth by Christ to conquer the world, therefore betrayal is a weapon of the propaganda.

His disguise is in the name Judas, meaning praise. In a very old vocabulary we find that the name Iscariot signifies a man of murder.

Jesus sends these twelve disguised powers forth with this injunction:

“Behold, I send you forth as sheep in the midst of the wolves: be ye therefore wise as serpents, and harmless as doves.” (Matt. 10:16.)

Thus, from the very beginning, the Christian propaganda was one of deceit and hypocrisy, for they could not be both devils and doves at one and the same time, for these are opposite forces.

Let the reader reason this out for himself and draw his own deductions. We are convinced that no thinking man will carelessly pass over all of these manifest evidences of duplicity.

These are the twelve apostles of a mythical Christ, and all of them have been preached literally to the unthinking masses for many centuries, while the perpetrators of this “pious fraud” have amassed billions of wealth coined from the energy of the deluded people who believed. Perhaps the strangest thing in Christianity is the constant anticipation of antagonism, proving beyond doubt that some radical and revolutionary course is to be pursued, antagonistic to established government and social custom.

“Ye shall be hated and persecuted of all men.” (Matt. 10.)

Does this indicate a premeditated campaign of peace and love? Or does it corroborate Christ's own words, in his sending forth of his disciples.

"Think not that I am come to send peace on earth: I come not to send peace, but a sword." (Matt. 10:34.)

Now, we know why Christianity declares that wars are a necessity. It has kept the world wallowing in bloodshed from the first day it had the power to inspire war, and who has suffered? Poor, ignorant, deluded humanity, debased to the level of imbecility by perverted teachings.

The whole Christian scheme is so adroitly concealed in this code system, it is a long and tedious process to decipher the story. Nevertheless we can assure those who choose to search out these mysteries that nothing in literature can equal in interest this work.

Each chapter in the Bible holds an interesting story in code.

One of the most cunning ciphers in the whole system is the reference to cities set aside as places of refuge for murderers.

There are established on either side of Jordan three refuge cities, six in all.

Those east of the Jordan are named in Deuteronomy 4:43:

1. Bezer, meaning a fortress.

In the wilderness, meaning affliction.

In the plain of the Reubenites means vision, prophecy.

2. Ramoth, meaning high places, high positions.

In Gilead, meaning the mass of testimony.

Of the Gadites, meaning a troop, armed and prepared.

3. Golan, meaning revolution.

This is a conspiracy on its face.

In Bashan, meaning in the tooth, signifying persecution, change, sleep, meaning death. Tooth means cruelty.

Cities of refuge on the west side of Jordan:

1. Kedesh, meaning sacred, holiness.

In Naphtali, meaning that fights, comparison, likeness. Defense of the divine unchallengeable nature of church things.

2. Sechem, meaning portion, significant of servitude. Also church revenue, division of spoils. In Mount Ephraim, meaning that brings forth fruits.

3. Hebron, meaning society, friendship, enchantment.

In Judas, meaning the praise of the Lord.

This clearly defines the policies and attitudes of the ecclesiastical forces both before and after the Christian dispensation. They take refuge in these attitudes, therefore they are called cities of refuge.

City has an important significance. Cities of refuge mean places of safety, asylum, sanctuary, retreat, shelter, protection. In this connection it means:

1. A stronghold, affliction, vision.

2. An elevated position, and testimony, preparedness.

A moving from place to place, emigration, persecution, death, and revolution.

These are the cities of refuge east of Jordan.

Those on the west of Jordan signify:

1. Sacred, holy, which may not be questioned or disputed.

2. Portion, revenue, fruitful, the profits.

3. Society, friendship, enchantment, praise, the allurements.

Cain, a murderer, and Nimrod, a hunter, were the city builders. (Gen. 4:17, 10:9-11.)

Cain means possession.

Nimrod means rebellious.

Now, we have a clear case.

The very first power towards possession was established in Jacob, meaning supplanter. Jacob becomes Israel, the father of the progressive church.

To gain possession, murder is justified and refuge is taken in the so-called cities, that is, in an attitude of defense and justification, the papal absolution.

The ever-present rebellion, as signified by Nimrod, is against hereditary kings.

Sleep means death in the code.

He who will not see a great menace in this subtle hypocrisy is blinded by prejudice, or interest, and does not want to see.

The fact that not one single place named as the resting places in the journey in the wilderness, or named as these cities of refuge, can be authentically identified today, should make anyone skeptical, for simple names in a narrative are not evidence, unless these names may be authenticated by solid fact of existence.

If this remarkable system means nothing, what is its significance in the Bible?

If any one doubts that these cities of refuge mean safeguards, we call attention to the early custom of law called the *Benefit of Clergy*. When anyone connected with the church was accused of a crime, the bishop sent a commissary to the court and demanded the Benefit of Clergy in defense. This consisted of the accused reading what was called the neck-verse in open court, which was a test of his church standing, not a test of his guilt. If he succeeded in reciting this verse, the Bishop's agent spoke the one word "legit," which took the case out of the jurisdiction of the presiding judge, even though the culprit was proven guilty.

This immunity from punishment was based on the following:

"Touch not mine annointed and do my prophets no harm."

This is an excellent demonstration of the meaning of "cities of refuge."

Is the power of the church the only agent in this remarkable practice? By no means. This neck-verse was the first verse in the fifty-first psalm. Consequently a good Catholic always had this committed to memory and was immune to the law.

This law was in force in England up to the time of George IV.

The protestants were not permitted to read the Bible, therefore only Catholics could take advantage of this law.

PART XX

THE JEWISH MYSTERY. THE CHRISTIAN MYSTERY

(The mystery in Christianity is to conceal its true object.)

All of this mystery surrounding the Christian exploitation can be for but one purpose—to confuse and deceive humanity.

What is the all-important object?

To conceal the truth that it is a premeditated enterprise for profit and selfish glorification.

It is a fact that no one disputes: withdraw the patronage which yields an income and all religions fall.

“If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?” (I Cor. 9:11.)

This is the kernel in the nut.

If they can make the people believe nothing is worth something, in the exchange they have something and the people have nothing.

An examination of the Jewish Cabala and similar works, conclusively convinces one that they are on a par with the alleged works of Flavius Josephus. They are all culled from ancient philosophies which did reveal science which appealed to reason. This reason was smothered in a covering of absurd and meaningless mystery. To our discredit, modern science is almost equally smothered in dead languages.

There was a very ancient order of adepts, or philosophers, who obtained their wisdom through deductive reasoning, this being the original source of the scientific knowledge concerning astronomy, chemistry, and physiology revealed by the Babylonians and Egyptians, and this was the traditional wisdom of the gnostics.

A strange and mysterious, allegorical form of discussion

by this learned order of adepts, is displayed in a volume entitled the *Turba Philosophorum*.

Numerous attempts have been made to interpret the mysteries of this book.

We have before us the work on this subject by A. E. Waite, and we find that, without having previously consulted this strange work, our own speculations have drifted into the same identical lines, but we have carried our deductions further into demonstrations. We are convinced, however, that the slight allusions to our own subject, the gnostic wisdom, intimate a knowledge of the gnostic philosophy.

We shall refer to some of these fragments.

We find frequent reference, in their order, to the principles, "cold, warm, dry, and moist," also "fire, air, water, and earth."

The heat of the sun represents fire.

"The fire extracts moisture from the water by means of which the air conquers the fire itself.

"Thus fire and water are enemies, for the fire is hot and dry, but the water is cold and moist. The air, which is warm and moist, binds these two together; between the humidity of water and the heat of fire the air is thus placed to establish peace. If the humidity and density of the air did not exist, to separate the flames of the sun from living things, then the sun would consume all creatures.

"If the water did not nourish the air by such tenuous moisture, assuredly the sun would overcome the air.

"There arises a spirit from the tenuous vapor of the air, because the heat being joined to the humor, there necessarily issues something tenuous, which will become wind. If the air did not breathe forth those winds, the sun by its heat would certainly destroy all that lives."

These ancients discoursed of four elements. Two of these elements, fire and air, ascend, and two, earth and water, descend.

"God was alone. He created four things—fire, air, water,

and earth, out of which things He afterwards created all others."

We find evidences also of Genesis having been drawn from this philosophy. This specifically conceals the story of Nahor, Terah, Haran and Abram.

"For this God has appointed the sun to be the light of the world.

"He predestinated from the beginning that all creatures extracted from water should multiply and increase that they might dwell in the world and perform His judgments. He created the four elements, out of which He afterwards created what he willed."

In our own demonstrations this signifies the four primary atoms of matter.

Deductive reasoning is given its place in this philosophy.

"Only by sight may we distinguish between black and white.

"Only by hearing may we discriminate between good and bad words.

"Only by the sense of smell may a fetid odor be distinguished from a wholesome odor.

"Only by the sense of taste may the bitter be discriminated from the sweet.

"Only by the sense of touch may the smooth be distinguished from the rough.

"In the egg are four things, earth, water, air and fire. But the point of the sun, these four excepted, is in the center of the yolk, and this is the chicken. Consequently all philosophers have described the egg as an example."

"God is one, having never engendered or been begotten, and that the head of all things after him is earth and fire, because fire is tenuous and light, and it rules all things on earth, but the earth being ponderous and gross, sustains all things which are ruled by fire."

Here is suggested the origin of fire-worship in the Bible.

"He created the angels out of the single element fire.

"He created out of two elements, fire and air, the sun, moon, and stars. Hence the angels are more lucid than the sun, moon, and stars, because they are created from one substance, which is less dense than two.

"God created the heaven out of water and air, whence this is also composed of two, namely the second of the rarer things, which is air, and the second of the denser things, which is water.

"Beasts are created out of fire, air and earth; flying things out of fire, air, and water, because flying things and all among vegetables which have a spirit, are created out of water, and all brute animals are from earth, air and fire, yet in vegetables there is no fire, for they are created out of earth, water and air. Nevertheless, the vegetation contains heat, which is concealed in air, for a thin fire is present in the air, but the elementary fire is not produced, except in things which have spirit and soul." This is a primitive recognition of oxygen in the atmosphere.

"But out of four elements our father Adam and his sons were created, that is, out of fire, air, water and earth.

"Things which are created out of essence die not until the day of judgment.

"The definition of death is the disjunction of the composite, but there is no disjunction of that which is simple, for it is one.

"Death consists of the separation of the soul from the body: because anything formed out of two, three, or four components must disintegrate, and this is death.

"No complex substance which lacks fire eats, drinks, or sleeps, because in all things which have a spirit fire is that which eats.

"The angels, being created of simple fire, do not eat, but those things created of thick fire do eat."

Here is an understandable lesson in elemental chemistry. These ancient philosophers do not use modern terms, yet they make perfectly plain their meaning.

The simple elements are the primary elements; the angels simply signify forces released from the primary, universal pabulum, later to come into action as creative agents.

The suggestion that Adam is created of the four primary elements reveals the reason for the meaning of Adam, being the earth, but it seems to include the atmosphere, which truly belongs to the earth, therefore the sons of Adam are included.

"When the four elements are comingled, they agree, and thence proceed creatures which never attain to perfection, except they be left by night to putrify and become visibly corrupt." Here is a definite clue to the secret of the Christian system to debase mankind.

"God completes his creation by means of increase, food, life, and government."

This is identically the principle upon which the ecclesiasticism attempted to reconstruct humanity, first by corrupting it, then taking the increase, feeding it doctrine, and bringing it under discipline, and raising up a church following.

"Man doth not live by bread alone." (Deut. 8:3.)

We have a remarkable little volume by Bernard Pick, Ph. D., D. D., giving a brief description of the Cabala, its influences on Judaism and Christianity, from which we take the liberty of quoting certain important passages which show that the so-called mystery of the church is but a remnant of the mystic systems of early periods, and later branches partially allied with Christianity.

Upon making an analysis of the Cabala, we are impressed by the same suspicion as that aroused by the reading of the alleged Jewish history by Flavius Josephus.

When we had completed Josephus we had no hesitancy in declaring it a premeditated part of the fabulous old testament, merely intended to give some historic support and background to the alleged scriptures. If antiquity gives divinity to historical works, there is much more divine human history than that of the Jews.

We seem to get a whiff of collusion in an examination of the Cabala.

The Cabala is called a system of religious philosophy or Jewish theosophy.

Philosophy when analyzed means a love for wisdom (sophia).

Theosophy means the wisdom of god.

Theo means god, and sophia wisdom.

Cabala is from the Hebrew word Kibbel, denoting reception, a doctrine received by oral tradition. Thus the word is equivalent to transmission.

"Moses received the (Kibbel), the law, on Mount Sinai and transmitted (umsarah) it to Joshua."

The difference between Cabala and Masorah is, that Cabala means the act of receiving, the latter denotes the act of giving over, surrendering, transmitting.

The name Cabala, therefore, attempts to convey that this philosophy of religion has been received traditionally by the Jews. But what is the significance of "giving over," "surrendering?" These words imply transfer of ownership.

It is Josephus who vouches for the Septuagint version of the Bible, made from Hebrew into Greek 277 B. C., for which alleged transaction the Jews were paid a sum equal to \$7,500,000 in gold, this being the old testament, and the background and foundation for the Christian religion.

Naturally this is said to be traditional, for any public record of the transaction would be fatal to the integrity of the Christian scheme.

We are justified in our skepticism without being accused of agnosticism, in the dubious light of analytical translations.

The original name of Flavius Josephus, that is his Jewish name, was Joseph ben Matthias. He is alleged to be of priestly descent, and of the Massabean house. After the alleged conquering of his people by the Romans, he attached himself to the Roman conquerors, the Vespasians, assuming their family name, Flavius.

He received large tracts of land in Judea and an annual pension from them, then wrote his works. This makes him a renegade Jew.

No matter who may dispute it, we shall hold as our opinion that Josephus is a myth and only symbolized the betrayal of the Jews to ecclesiasticism through a bargain made by Alexandrian Jews. An analysis of names greatly strengthens this view.

We shall analyze Josephus first.

Joseph is an essential name in both the old and the new testament, the name signifying increase of population, new generations.

The Maccabeans are a concealed part of the apocrypha.

Ben means son, a Levitical porter and servant.

Matthias is Mattathias, meaning the gift of god.

Matthew, the alleged author of the first gospel in the new testament, also means the same.

Neither Flavius nor Josephus responds to the ecclesiastic code.

We have it from Josephus.

"Abram our forefather went out of the land of the Chaldeans, and lived in the land then called Canaan, but now Judea." (Ant. of Jews, ch. vii.)

It was in Judea that portions of lands were given to Josephus for his betrayal of the Jews.

Canaan means merchandising, trading.

After the Jews are given possession, Canaan becomes Judea and commerce, a church adjunct.

This is a very good beginning; let us return to the Cabala.

Cabal signifies a small party united for some secret design, the plot itself. Cabalistic means mystic, occult.

We find no plausible reason for secrecy or mystery in a religion. Everything indicates that this mystery is to conceal an early duplicity which it would be fatal to reveal.

A suspicious evidence that this Jewish Cabala is in some manner associated with Christianity is, that, it was at its greatest power during the middle ages and was not assaulted by the ecclesiasts, as gnosticism had been early in the beginning of the Christian period.

The Jewish tradition pretends to trace the Cabala back

to an early period and to three famous Jewish philosophers as its original founders :

Rabbi Ismael ben Elisha, about 121 A. D.

Nechunjah Ben-Ha-Kanah, about 70 A. D.

Simon ben Jochai, about 150 A. D., this latter being the reputed author of the Zohar, another mysterious branch of the Cabala.

Rabbi means master, the same title as that given to Jesus who was addressed also as Rabbi. (Matt. 23:7.)

Ismael is Ishmael, meaning whom god hears.

Ben means son.

Elisha, a form of Elijah, means god is god.

Jah means Jehovah, self-sustaining, self-exalted.

Simon means who hears and obeys.

Zohar means white, shining, brightness.

This smacks strongly of the ecclesiastic code, for Zohar is Zara, the twin brother of Phares. Phares means breach, rupture, and Zara means dawn, brightness.

These claims are rejected by the highest authorities on the subject. The mystical speculations of the Cabala are entirely foreign to older Judaism, especially original Mosaism. The Cabala undoubtedly belongs to the middle ages, beginning probably with the seventh century. The real home of the Cabala was Spain, being driven out of that country with the Jews, to take root in Palestine and other countries.

The fundamental ideas of the Cabala are derived from Philo and from gnosticism.

From a close scrutiny, we find Philo too much in line with the usual apocryphal, Hebrew fable, but the Cabala is strongly gnostic.

The Cabala thrived for a thousand years, from the seventh to the eighteenth century.

The two chapters, I and X of Ezekiel, are taken from the Jewish Merkaba.

Isaiah reflects the Jewish mysticism in many parts.

So prolific became mystical treatises, and so numerous became the disciples of mysticism in the twelfth century, it became necessary to suppress them.

Astounding miracles were alleged to be performed by mystics.

In the chemistry of the Cabala, we find the four primary elements succeed each other in the order of their consistency—vibratory, gaseous, fluid, and solid.

The Turba suggests this same continuity, but in our gnostic revelation we conclusively demonstrate that the primary continuity is:

Cold, warm, dry, and moist.

Vibratory, gaseous, solid and fluid.

The Cabala reveals some of the concealed theories of the Hebrew-Christian combination.

It says that Elijah propounded the following:

“God at first created the light and darkness, the one for the pious and the other for the wicked, darkness having come to pass by the divine limitation of light.”

Here we have the explicit origin of the theory of human debasement which we have already explained. The priesthood is the pious and entitled to the light, intellectual training; the masses are the wicked, hence the light is limited or withheld altogether.

From the Zohar is taken a “concealed treatise” revealing passages of scripture mystically. This becomes quite interesting.

It explains that Lot’s two daughters by their own father are the two proclivities in man, good and evil.

An examination of this clears up some of the mystery concerning Lot, and reveals why the name means veil. It surely covers a deep-laid scheme, and concerns the Jews in trading and merchandising as symbolized by Canaan.

Lot is the father of the Moabites and the Amorites.

The Moabites represented good.

The Amorites represented the evil.

The Lord forbade the Israelites attacking the Moabites because they drove out the Emims, meaning the fear of terrors, fear of the people.

Thus did Lot, veil, conceal the work of slow and patient undermining of established commerce. The Moabites represented the strong commercial interests, as symbolized by the higher lands of Canaan. They extended from Heshbon to Arnon.

Heshbon means invention, industry, thought, he that hastens to understanding.

Arnon means rejoicing, noisy.

The reason for not assaulting the Moabites was the fact that there were friendly relations between Moab and Bethlehem.

Moab means of the father.

Bethlehem means the house of bread, the house of war.

If this is not collusion, what is it?

The proof that the friendships between the ecclesiasts and worldly interests did not rest upon piety and godliness, is in the fact that the Lord forbade an attack upon the Moabites, nevertheless he permitted the Moabites to indulge in idolatrous worships, including the worship of Chemosh, to whom human sacrifices were made.

After the conquest of Canaan, the relationships between Moab and Israel were sometimes warlike and sometimes peaceable, which corresponds precisely with the relations between the church and commerce.

David was a Moabite, and a plunderer.

The Amorites were one of the chief nations of the land of Canaan before its conquest by the Israelites. Sihon was their king.

Amorite means bitter, rebellious, babblers.

Sihon means rooting out, conclusion.

This clears up this Biblical mystery.

It is needless for us to argue regarding the author of the Zohar, a matter of great dispute. It is sufficient for us to uncover a direct evidence of connivance between the Jews and

the Christians, which refers to commerce, in which the Jews are exclusively engaged. Moreover, the Zohar mentions the crusaders which belonged to the Christian forces.

It seems that the purpose of the Zohar was to strengthen in the peoples' minds the belief in the kingdom of Satan, evil spirits, and ghosts. It sowed the seeds of unclean desire and indecency. It blunted the human mind and lulled the people into a condition to prevent their drawing any sharp line of contrast between good and evil.

In the fourteenth and fifteenth centuries the Cabala and the Zohar became more important to the Jews than the scriptures. Every Rabbi was regarded as a sort of magician.

That there was understanding between the Jewish Rabbis and the Catholics was evidenced by the fact that the Catholics came to the rescue of these Jewish zealots when arrested. It was the policy for the Christians to dignify the Jew to give standing to the alleged Hebrew history of the scriptures. But as soon as the Jewish activity became too conspicuous it was suppressed.

We especially desire to impress the importance of the conception of the universal god on the part of all of these speculative philosophers.

None of them attempt to describe their god as a personality.

The Zohar calls god En Soph, meaning "endless," "boundless," therefore incomprehensible to the human mind. "He can neither be comprehended by the intellect nor described in words."

We find also the gnostic idea of preconceived forms.

"All the things of this world, all the creatures of the universe, in whatever age they were to exist, before they entered into this world, were present before god in their true form."

Now we may understand the source and origin of that passage in ecclesiastics: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done."

The kingdom of darkness is that of Cain, Esau, and Pharaoh. This is the kingdom of evil as opposed to the kingdom of light, good.

This signifies the wild, uncultivated vegetation, the hairy beasts and cave-dwellers, and the night.

Cain means possession, symbolizing vegetation.

Esau means hairy, the animals.

Pharaoh means sun-king, only darkness conquers sun-worship. This symbolizes savagery, the turning back of humanity.

This kingdom of darkness is infested by evil spirits.

In the wild vegetation lurk the snakes and poisonous insects.

In the wild animal kingdom are found the vicious beasts of prey.

Among the savages are vicious tribes and cannibals.

The evidence that this is correct is in the fact that the prince of this realm is called the "angel of poison or of death."

This similitude is carried into the ecclesiastical scheme as illustrated in Genesis and throughout the Bible. The evil spirits are personified into active agents in opposition to the church purposes. If there were no church they would not be evil. Hence we find the policy of vengeance in every act of the church. All individuals are classed as evil until tempted and tried and they are redeemed by repentance, self-mortification, prayer, and strict obedience to the church requirements and discipline.

This doctrine of two opposing kingdoms was most actively developed about the twelfth and thirteenth centuries.

The impossible nature of the doctrine of harmony between these two kingdoms easily may be understood by a study of this cabalistic fanaticism which in fact is the Christian theme.

The idea of wholly eliminating all darkness, although only figurative, is absolutely contrary to nature and their own teachings.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."
(Rev. 22:5.)

Contrary to this:

"While the earth remaineth, day and night shall not cease."
(Gen. 8:22.)

The Zohar descriptions are too indecent to print. The culmination of the creative act is man, the microcosm being the sum total of all the previous creative acts. This is also the gnostic idea, and the logical completion of the creative cycle. Should the teachings of the Cabala and the Zohar be wholly repudiated there would be no foundation for either the Hebraic or the Christian systems, yet Christianity flatly disputes the most essential elements in these teachings, namely, evolution and demonstrable science.

Like Plato, Origen, and others, the Cabala teaches a pre-existence of the soul. All souls destined to enter into human bodies existed from the beginning, the theory giving to these souls personality and the power of speech with god, thus making both god and soul human individuals before the creation of the body. This does not agree with Genesis.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." (Gen. 2:7.)

Thus the physical part of man was essential to create a living soul.

There is every evidence of this cabalistic philosophy having been taken from the Greek, and, as Origen was one of the so-called "church fathers," and he agrees with Plato, Philo, and others, it is evident that this philosophy has passed through the "church fathers" and taken lodging in Christianity.

The pre-existing souls are allegedly androgynous or hermaphroditic, having the characteristics of both male and female, and this gives to man his dual nature.

Gnosticism makes this plainer. There is a period in the development of systems when this androgynous nature is manifest.

We shall briefly give an example of this. It is especially manifest in the development of the planetary trinity.

At the period when the moon is still attached to the side of the awakening planet, there are two principles at work in the body which may well be named male and female. In this state they are impotent to reproduce a similar body, because this is a phase of progressive development, necessitating separation for completion of the creative act. In Genesis, the allegory of Adam falling into a deep sleep represents this period, and the separation of the outer crust, which becomes the moon, from the planet. The crescent moon symbolizes the rib taken from Adam's side. This moon becomes the helpmeet of Adam, the earth. Nevertheless, this does not take away the hermaphroditic nature of the earth, for the land and water are one, male and female mechanically united.

Zeus had his heavenly wife, Dione, and his earthly wife, Themis.

Adam has his heavenly wife the moon, Evi, meaning desire, and his earthly wife, the waters, Eve, meaning life.

The correspondence with this in the Zohar is the androgynous souls in heaven come to earth to separate into male and female by being born in a human body.

At the time of marriage the male and female principles again unite as one soul, begetting a new being. This is the transmission, or perpetuation, of the dual nature of the man.

"So God created man in his own image, in the image of God created he him: male and female created he them." (Gen. 1:27.)

This is the hermaphroditic man.

This declares that this creative god is also a dual or hydrogynous being.

The significant theory accompanying this is both Platonic and Philonian; that is, "the soul, upon coming to the earth brings knowledge with her. Everything which she learns here below she knew already, before she entered into this world."

This exactly corresponds with our belief regarding the recording and storing of earthly experiences and knowledge in the universal mind, or electric pabulum, from which to endow the minds of new generations.

We need not bother to learn how this particular doctrine, expounded by these Greek philosophers long previously, is found in the alleged Jewish Cabala, and in the Christian Bible; it is sufficient to know that it is not original with either, which is also true of every doctrine found in the Christian Bible.

These doctrines were old with Plato, the Pythagoreans, and the Egyptians, long before the origin of Christianity and its fictitious Hebrew history.

Moreover, the elaborate perfection of the Greek mythological systems as compared with the mysticism of the Hebraic and Christian systems, leaves no doubt regarding the plagiarism on the part of the latter.

We cannot help believing that the idea of purgatory was drawn from the cabalistic doctrine that the soul returns to the infinite source from which it emanated after developing on earth the perfections, the germs of which are implanted in it. If the soul after assuming a human body, fails during its sojourn on earth to acquire that experience for which it descends from heaven, and is contaminated by sin, it must re-inhabit a body again and again till it is able to ascend in a purified state.

This of course is transmigration of the soul.

The Catholic church transformed this into a source of revenue by the invention of the purgatory, perhaps the most vicious doctrine in the Christian church, after the confessional and the sale of indulgences.

From every angle of examination, we can only condemn all of this irrational tommy-rot, be it Jewish or Christian. It is only intended to confuse and deceive humanity. There is neither science nor sense in any of it. Not one single sentence of it is beneficial to humanity, and it all has its price.

The time of rationalism is here, when reason must take the place of hysteria and cultivated fanaticism.

It is a strange thing indeed that the Bible is not equally dissected with the Cabala, the Zohar, and numerous such works, solely intended to give a mysterious and unnatural importance and dignity to the Jews, in order to bolster up the fabulous scriptures.

PART XXI

COUPLING THE TWO SYSTEMS

(The nature of the tree is known by the fruit it bears.)

It would be an endless task for one person to attempt to interpret the whole Bible, therefore we have applied our system to essential parts only, to suggest the method by which those sufficiently interested may take up the work at their pleasure.

Let us make plain the working plan of the ecclesiastic scheme. Christianity was carefully planned and designed, in a manner to reflect an evolution, down through the ages of leading forms of religion, in an adroit scheme to bring a god out of heaven and install him upon earth. As will be emphatically proven, Christianity is a concealed form of sun-worship; therefore god himself could not be brought to earth, but light, his offspring, is sent to earth and fancifully personified. This, and his crucifixion, were essential, in order that he might bequeath his powers to a human being, that the personification might be real. The fact is that this claim could not be sustained in any modern court of justice.

Genesis eliminates the direct worship of the sun, as symbolized by the Egyptian system, with alternating night and day.

Prophecy eliminates fire-worship as symbolized by the Mosaic system, with its pillar of fire by night and its pillar of smoke by day.

But before the personification and worship of light could be installed, it was essential to eliminate the established Greek and Roman hero worship, that the intelligence symbolized by light might be uniform and universal.

We interpret the first and second chapters of Matthew, to demonstrate the first steps in the introduction of the Christian

dispensation and the uniting of the alleged Hebraic system with the Christian.

It clearly corroborates our early declaration that it was the original purpose of the Christian exploitation to debase mankind, to break up previous controlling influences and usurp the glory of educating the world by its methods. It could control ignorance easier than it could wisdom.

Instead, however, of taking the genealogy of Matthew, we take that of Luke 3, because it pretends to go back to the first cause.

We shall begin this chapter with the necessary vocabulary by which to make the interpretation.

It is perfectly plain that the fanciful story of the birth of Christ, the persecution by Herod, and the flight of Joseph and Mary with Jesus into Egypt, symbolize the submerging of humanity in ignorance, affliction, and tribulation, until the Greek and Roman forms of hero worship are discredited and supplanted by Christian powers. This involves all of the civil rulers of the world.

It was nearly a hundred years after the alleged birth of Christ that the idea of the "immaculate conception" was advanced as a church doctrine. The new testament has subsequently doctored it up accordingly.

As late as November, 1923, there is a threatened schism in the churches regarding the virgin Mary doctrine.

If there remains any doubt about the fictitious nature of the new testament, and of its wholly depending upon the fictitious scriptures, the following exhibit will dispel it.

Matthew and Luke both pretend to give an authentic genealogy of Jesus Christ, yet they so radically differ that it goes without argument that one or the other is wrong. Now, which must we believe? The logical answer is neither, but that is too easy. We insist upon producing evidence, therefore we select that of Luke 3, because he goes back to the beginning.

This false pretense is blasphemous. Nevertheless, let us examine it.

God, the sun, fire. "For our God is a consuming fire."
(Heb. 12:29.)

Adam, earth. "The son of God." (Luke 3:38.)

Seth, compensation. Respiration.

Enos, mortal man. Mankind.

Maleleel, he that praises god. Priest.

Jared, he that descends or commands. King.

Enoch, discipline. The law.

Mathusala, death. Punishment.

Lemech, poor, made low, who is struck. Debasement.

Noe, rest, repose, consolation. Recuperation.

Sem or shem, name, renown. Established.

Arphaxad, one who enlarges or extends. Expansion.

Cainan, possessor. Control.

Sala, mission, that spoils. Confiscation.

Heber, anger. Disputation.

Phalec or Peleg, division. Separation.

Ragan, a friend (a friend of Peleg, division). Approval.

Sarach or Serug, branch. Subdivision.

Nachor or Nahor, angry. Resentment.

Thera or Terah, laggard, to breathe, to blow. Dispersion.

Abraham, father of a multitude. Peoples.

Isaach, laughter. Ridicule.

Jacob, supplanter. Undermine.

Juda, praise. Commendation.

Phares, division, rupture. Hostility.

Esrom, dart, division. Dispute.

Aram, deceiver. Betrayal.

Aminadab, prince of the people. Ruler.

Naasson, that foretells, serpent. Prophecy.

Salmon, peaceable, perfect, that rewards. Recompense.

Booz or Boaz, in strength. Authority.

Obed, a servant. Assistant.

Jesse, my present, wealthy. Benefaction.

David, beloved. Reverence.

Nathon or Nathan, one who gives. Donations.

Mattatha, god's gift. Gifts.

Menan (?) (ancestor of Joseph). Increase.
 Melea, full. Abundance.
 Eliakim, avenger, resurrection of god. Vindication.
 Jonan, grace. Mercy.
 Joseph, increase. Enlargement.
 Juda, praised. Commendation.
 Simeon, that hears or obeys. Discipline.
 Levi, joined. Priesthood.
 Matthat, gift, he that gives. Donations.
 Jorim, he that exalts the lord. Ennobles.
 Eliezer, court of god. Court of Rome.
 Jose or Joses, raised, parsons, savior. Pope.
 Er, watch, enemy. Opponent.
 Elmodam, the god of measure. Allotment.
 Cosam, diviner. Prediction.
 Addi, my witness. Evidence.
 Melchi, my king, my counsel. Adviser.
 Neri, my light. Enlightenment.
 Salathiel, I have asked of god. Prayer.
 Zorobable, dispersion of confusion. Order.
 Rhesa, will, course, head. Command.
 Joanna, grace or mercy of the lord. Clemency.
 Juda, praise. Commendation.
 Joseph, increase. Enlargement.
 Semei, hearing, obeying. Obedience.
 Mattathias, the gift of the Lord. Benefaction.
 Maath, small. Stingy.
 Nagge, brightness. Shining.
 Esli, reserved. Conservative.
 Naum, comfort. Solace.
 Amos, loading, weighty. Oppression.
 Mattathias, the gift of the Lord. Relief.
 Janna, affliction. Distress.
 Melchi, my king, my counsel. Mediator.
 Levi, joined. Priesthood.
 Matthat, gift, he that gives. Donations.
 Heli, ascending, climbing up. Promotion.

Joseph, increase. Enlargement.

Jesus, healing. Reconciliation.

Christ, savior. "The son of man." (Matt. 9:6.)

Not one of these names appears in history outside the Bible literature. There is not one single evidence, outside the Bible story, that one of them ever existed.

Moreover, no other names than those found in the Bible may be adjusted to a code of ulterior meanings such as we have revealed in our work. Is any one foolish enough to insist that this is all accident, and has no secret meaning? It is a secret instruction to the priesthood, for the development and conduct of the churches.

If there is nothing sinister about it, why this mystery and concealment?

We shall now proceed to the interpretation of the first and second chapters of Matthew, beginning with verse 16. Matthew here says that Jacob is the father of Joseph, the husband of Mary.

It is a curious thing that Genesis also says Joseph is the son of Jacob, and that he goes into Egypt, as Jesus also does; one is sold into Egypt and the other takes refuge in Egypt.

Luke 3 says: Heli is Joseph's father.

They could not use the word Eli, because he was dead, therefore the Greek form of Eli, Heli. Eli signifies God.

We shall use the names in continuity and the meanings in parenthesis. We call attention here to the fact that Eli, whom Christ called God, is the father of Joseph, increase. This recognizes the god of nature as the father of generations. There is no connection between Christ and this genealogy.

According to Matthew:

"So all the generations from Abraham (the father of a great multitude-mob) to David (beloved), are fourteen generations; and from David (beloved) until the carrying away into Babylon (confusion, mixture) are fourteen generations; and from the carrying away into Babylon (confusion, mixture) unto Christ (light, intelligence, son of man) are fourteen generations."

The interpretation is easy. There are three distinct periods in the transition of the ecclesiastical power in the supplanting of civil governments.

The first "fourteen generations" symbolizes the reverence for their ruler by the multitudes who were under his sovereignty.

This was the period of king-worship, or man-worship.

The second "fourteen generations" symbolizes the period of inspired confusion, revolution, and ignorant intolerance. Multitude becomes mob.

This is the period of priest-worship. In the beginning all priests were called papa, pope, meaning father.

The third "fourteen generations" symbolizes the unification of the churches and the beginning of the Christian dispensation, and the systematic education of the masses in superstition, intolerance, and bigotry as a militant safeguard of the church. There is but one pope, symbolizing the Christ.

This is the period of pope-worship.

The king is in heaven—government.

The priesthood mediates between heaven and earth.

The pope is the son of god ruling on earth.

"Now the birth of Jesus Christ (the son of man) was on this wise: when as his mother Mary (rebellion) was espoused (promised) to Joseph (increase) before they came together, she was found with child of the Holy Ghost (inspiration, breath, atmosphere)."

Keep in mind this "of the Holy Ghost." It is important, as we shall explain.

Then Joseph (increase), her husband (a prudent administrator), being a just man, and not willing to make her a public (notorious) example, was minded to put her (rebellion) away privily (in concealment).

Here was a hesitation between the inspired mob and the political intrigue to secretly bring a revolt against civil rulers. But this concealment was true by the evidence of one of the church fathers, Ignatius.

"There was concealed from the rulers of this world, the virginity of Mary, and the birth of our Lord, and the three renowned mysteries, which were done in the tranquility of God from the star."

This confession of Ignatius was written more than a hundred years after the alleged birth of Christ, to introduce cautiously the doctrine of the "immaculate conception," which previously had not been intimated. This proves conclusively that it was necessary to wait until a new generation or increase schooled for church purposes, should develop before rebellion against civil government could be openly avowed.

Increase and rebellion had to "come together." It was a cultivated thing.

"But while he (increase) thought on these things, behold the angel (priest) of the Lord (pope) appeared unto him in a dream (phantom, ghost), saying Joseph (increase), thou son of David (beloved, ruler), fear not to take unto thee Mary (rebellion) thy wife (helpmeet); for that which is conceived (comprehended) in her is of the Holy Ghost (inspiration, breath, atmosphere.)"

This is a clean-cut intimation that there was no means by which an accusation of conspiring to bring about a rebellion could be fastened upon the church. It was mentally conceived and verbally conveyed. We shall make plain that the Holy Ghost is the breath, and spoken messages are phantoms; it symbolizes inspiration.

"And she (rebellion) shall bring forth a son (a leader) and thou shalt call his name Jesus (savior), for he shall save his people from their sins (clay, sins of the body).

"Now all this was done that it might be fulfilled which was spoken of the Lord (pope) by the prophet (one who announces beforehand).

All of these things are enforced fulfillments of prophecy; events made to order, frankly confessed.

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which interpreted, is, God with us."

We have searched in vain to find some explanation or meaning which would define Emmanuel in a manner to give logical sense to this definition "God with us." God and good are synonymous and they both seem to resolve back into unity, which is very logical. This gives us the clue to interpret this mystery by the gnostic code, and this makes it clear. When we explain the process by which sun-worship becomes the worship of personified light, this will be doubly clear.

"Then Joseph (increase) being raised from sleep (in this connection signifying unnoticed, thoughtlessness) did as the angel (priest) of the Lord (pope) had bidden him, and took unto him his wife (helpmeet) (rebellion)."

This very clearly defines the ulterior process of instilling into ignorant minds ideas of rebellion.

Rebellion and revolution may take many forms, either passive or active, peaceful or sanguine.

As an evidence of the correctness of this interpretation, we call attention to the resemblance of this passage to that passage in Genesis where the Lord caused a deep sleep to fall upon Adam, and while in this unconscious state a helpmeet was taken out of his side in the form of a rib (Gen. 2)—some more Gnostic philosophy which we shall soon explain.

"And knew her not until she had brought forth her first born son; and he called his name Jesus (savior)."

This intimates that Jesus had brothers—James and Simon. James means to supplant. Simon means obedience. They are also born of rebellion.

Of course, increase did not "know" rebellion, until the proper time had arrived, when a saving doctrine had won over the ignorant masses of people. Christ was a principle, which had to bide the time when his personification could be established by a specialized human force, the unthinking masses, filled with rebellious bigotry and ignorant intolerance, inspired by a highly organized priesthood.

This is why it required more than a hundred years to prepare the way to announce the doctrine of the "immaculate conception." This doctrine is the meanest insult ever offered to

nature, for it makes every natural conception vile and evil, thus tainting the work of the creator of all.

We promise you, reader, we are going to prove that the Christian religion is concealed sun-worship, and that it takes its theme from gnosticism. Principles are personified, and visible, heavenly bodies symbolized by human institutions on earth, in an effort to imitate nature.

Before passing into the second chapter of Matthew we shall expose the two truths which we have promised.

The birth of Christ is supposed to be the revelation of the spiritual man, whereas Adam is the physical man. Adam is the son of God. (Luke 3:38). Christ is the son of man. (Matt. 9:6.) Hence the son of man is superior to the son of god.

Gnosticism makes this all so clear, it is amazing that some thoughtful person has not long ago exposed it. It is all intended to personify the visible heavenly bodies and transfer their prerogatives and powers to human beings who take the glory and credit for the dispensation of natural elements. Cold-blooded selfishness is at the bottom of the scheme.

The Christian scheme was to control the natural "increase" in population, inspire "rebellion," and in the "confusion" "supplant" civil governments and seize "temporal power." This was fully accomplished; for about five hundred years the popes exercised the temporal power.

The promises made to the ecclesiastical priesthood may not be misinterpreted.

"But ye are a chosen generation, a royal priesthood, a holy nation." (I Peter 2:9.)

"And hath made us kings and priests." (Rev. 1:6.)

THE Gnostic STORY

"In the beginning God created the heaven and the earth."



The sun-god.

The virgin world.

"God said, 'let there be light.'"



The father-god.

The virgin with child.

"And the Lord God caused a deep sleep to fall upon Adam."

"And the rib which the Lord God had taken from the man made he a woman."

The Holy Trinity

The warm sun
—the father.

The cold moon
The woman Evi, desire.



The sea,

The dry earth, Adam. moist, the female Eve, life.

Adam—"the son of God." (Luke 3:38.)

Adam means earth.

Eve means life. Evi means desire.

Naturally these beget living offspring.

Vegetation, animal life, and mortal man.

In another volume, "The Gnostic Tradition," we go deeper into this subject.

One of the most startling evidences that this scheme was devised by master gnostics is in the fact that they choose that aspect of the planetary development which forms the trinity, to symbolize the birth of the physical man, for the gnostic cosmology does not turn the planet upon its axis at this period, hence the atmosphere is not yet available and darkness is upon one hemisphere of the planet.

Not until the crescent moon has become a full moon and a reflecting body, does the surrounding atmosphere and light

appear. The blending of the elements by axial motion causes the atmosphere, the alternating light and darkness, day and night.

Now we know why the "atmosphere," the "breath" of life, symbolizes the Holy Ghost.

This perfects the trinity, with all acting in unison; a warm, radiating body, projecting energy (Christ) as the virile agent of physical development, and a cold, reflecting body, reflecting to the planet the influences of other heavenly bodies which impinge upon its mirror-like surface, and are cast off because of its having no powers of absorption, supposedly influencing upon the planet, nervous and mental development. The known influences of the moon upon vegetation gives this plausibility. The third element is the dual, receptive planet, consisting of land and water.

The sun is recognized as the source of the vitalizing energy which gives vitality to the atmosphere. The culmination of the atmospheric process is light. It is scientifically determined that chemical conflict in our own atmosphere causes light to manifest, giving visibility to living beings. This is the gnostic revelation, and is a gift alike to all animals with the sense of sight, requiring no human instructor or mediator.

Sun means that which begets.

Son means that which is begotten.

Therefore the sun is God, the father, and light is the son, christ, a principle.

"I am the light of the world." (John 8:12.)

"For our God is a consuming fire." (Heb. 12:29.)

Fire begets light.

This makes Christianity a simple chemical proposition: Oxidation generates heat and rapid oxidation evolves light.

The Christian scheme attempts to personify the several essential parts of our planetary system, in a foolish idea of establishing a similar human system.

The sun in heaven symbolizes the god.

The sunlight upon earth symbolizes the christ.

The moon in heaven symbolizes the church.

The moonlight upon earth symbolizes the instruction and education of the ignorant and benighted heathens by the church.

The stars in heaven symbolize the princes and governors of both church and state on earth.

The atmosphere is the Holy Ghost or breath.

The atmospheric conflict begets the light as symbolized by thunder and lightning.

The land symbolizes the earthy government.

The sea (the Holy See) symbolizes the earthy seat of the church government.

The fresh waters which flow into the salten sea for purification symbolize the sinful people who flow into the church to be purged of their sins and incidentally to pay tribute.

Purgatory, purify, and purge all come from the same root. Eve, evil, and devil come from the same root.

Mary is derived from Mer or Mere, meaning the sea. The turbulent sea symbolizes rebellious waters, people, an army.

The Christian founders believed that the atmospheric conflict which seemed to develop the lightning was due to the rebellion caused by moisture arising from the sea, hence Mary signifies rebellion and becomes the mother of light.

Joseph signifies increase.

Waters mean masses of people, also ordinances.

Therefore, when the thunder and lightning occur, the rain falls and the waters are increased in the land. Rain signifies church doctrines.

Thundering signifies preaching the doctrine; lightning signifies judgment and punishment.

The productive earth symbolizes mankind, which produces all the necessities for the maintenance of this fabulous system. Therefore it attempts to apply to the control and development of mankind all of the processes and influences which the heavenly bodies apply to the planet.

Now we may read with understanding the alleged philosophy of Paul.

"And so it was written the first man Adam was made a living soul (the earth with its vitalized atmosphere), and the

last Adam was made a quickening spirit" (the influence of the sun's energy). (I Cor. 15.)

The word Lord is derived from *loved* or *loaf-ward*, meaning bread-keeper, hence the word is widely extended to master, warden, keeper, watch, guardian, etc., etc., and the church has adapted all of these to its purposes as bread-getters.

There are two Adams, one to lord it over the other. "The elder shall serve the younger."

"The first man is of the earth earthy; the second man is the Lord from heaven." (I Cor. 15.)

Esau, earthy, served Jacob the usurper. The Hebrew theocracy served the Christian scheme.

This specifically intimates that the common producing masses are to produce the bread, and the Lord and master, the ruling class, shall guard, keep, and dispense it.

That the Lord is in control of bread from the very beginning is apparent, for he says to Adam symbolizing the common people:

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." (Gen. 3:19.)

Thus was the human race sentenced to eternal labor before it was born.

Here is a very suitable place to quote a passage referring to the breath.

"Thou hidest thy face they (the sons of men) are troubled. Thou takest away their breath, they die, and return to their dust." (Ps. 104:29.)

Does any one believe these two passages were written by two different authors?

Jacob agreed to accept the Lord as his god only on a vow that he would provide him with bread and raiment (Gen. 28:20) and transportation back to his country.

This is the support of the priesthood by the church.

Let us examine this matter of bread, which, in the eucharist, symbolizes the body of Christ.

Back in Numbers 14:9, we find this:

"Neither fear ye the people of the land: for they are bread for us: defense is departed from them, and the Lord is with us, fear them not."

Thus the Lord encourages the church to devour defenseless people as bread.

"Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread." (I Sam. 2:36.)

Thus the hungering masses beg a crust from the church.

"For the bread of God is he which cometh down from heaven, and giveth life unto the world." (John 6:33.)

"He that eateth of this bread shall live forever." (John 6:58.)

This is oxygen. Bread means brew, ferment, chemical action.

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth bud, that it may give seed to the sower and bread to the eater." (Isa. 55:10.)

Now, is it the sun's energy or the rain which produces the bread and consequent life?

Christ, the son of man, symbolizes progressive humanity, which is to be devoured by the church. It is only the church which indulges in the eucharist which symbolizes this feast. This symbolizes the church living off human energy—the idea is a remnant of cannibalism.

That this is to culminate in a great destruction of humanity is made plain in Revelation 19:17-18:

"And I saw an angel (priest) standing in the sun (the place of the king) and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven (the government), come and gather unto the supper of the great god.

"That ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of all men, both free and bond, both small and great."

In the beginning the church did not openly aspire to temporal power, but this ending was held in reserve, hence the two "great lights" and "lesser lights" in Genesis.

This signifies the king with temporal control of the people; the pope with spiritual control, and princes of both state and church as subordinate rulers.

The sun, moon, and stars signify the several governing powers.

Star signifies prince.

Day signifies a prophetic year or gospel period.

Night signifies adversity, affliction, ignorance.

Therefore a king is to be left in supreme power until increase and rebellion unite, when the night of affliction and ignorance will submerge humanity, and "God's supper," will be.

Let us now return to the second chapter of Matthew and see what the trend of the Christian dispensation is.

As we previously said, it was essential to destroy hero worship, which was simply the reverence of the people for their sovereigns, but in Greece and Rome exaggerated beyond this, with a multitude of hero-gods.

It was necessary to cultivate the inspired mob, by filling the masses with intolerance and superstitious fear, and to establish that meanest form of boycott, the excommunication, to compel the masses to support the church as against civil rulers. This required time. Nevertheless, that time was utilized to bring humanity into the "wilderness of sin," and the night time of ignorance and degradation, the Christian Egypt.

History charges up to bigoted Christianity the "dark ages," a thousand years of imbecility.

"Now when Jesus (he is given 196 different names) was born in Bethlehem (house of war), of Judea (praise), in the days of Herod (heroic) the king, behold there came wise men from the East (dawn) to Jerusalem (place of peace).

"Being warned of God (fire) in a dream (phantom, ghost) that they should not return to Herod (hero worship), they departed into their own country another way.

"And when they were departed, behold the angel (priest) of the Lord (pope) appeareth to Joseph (increase), in a dream (phantom, ghost), saying arise and take the young child and his mother, and flee into Egypt (in Hebrew Mizraim, tribula-

tions, oppression, affliction), for Herod will seek the young child to destroy him." (The established worship would seek to destroy the new ism.)

Here is the first step toward submerging the new generation, the increasing masses, into tribulations and oppression, to arouse revolt and rebellion against kings.

"When he arose, he took the young child and his mother by night (adversity, affliction, and ignorance) and departed into Egypt (tribulations, oppression.)"

There is a reason for this debasement of mankind, and that reason is exactly what we have previously declared; that the church might claim the glory of raising up the people out of darkness and ignorance. The next verse is an extraordinary confession.

"And was there until the death of Herod (hero worship) that it might be fulfilled which was spoken of the Lord (pope) by the prophet (one who foretells) saying, 'Out of Egypt (tribulations and oppression) have I called my son.'"

This is a plain acknowledgement that the "dark ages" from 486 to 1495, a thousand years of blackest ignorance, was actually a part of the church propaganda, that it might reap the credit and glory of raising up humanity, which it has utterly failed to do.

The calling of Jesus out of Egypt means the drawing of Christ out of sun-worship, to raise up with him afflicted humanity.

The Lord commanded Joseph (increase) to take the young child and his mother (rebellion) and go into the land of Israel (that is, take them into the church), for they who sought the young child's life are dead. Israel means a prince of god.

"But when he heard that Archelaus (the prince of the people) did reign in Judea (praise), in the room of his father Herod (heroic), he was afraid to go thither."

"Being warned in a dream (phantom) he turned aside into the parts of Galilee (revolution).

"And he came and dwelt in Nazareth (separated, sanc-

tified) that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarine (kept), a nazarite priest."

Therefore, it was not through fear that he went to Nazareth, but to force the fulfillment of prophecy. Moreover, from rebellion they turned to the more drastic thing, national revolution.

It is evident that from this point the Christian exploiters felt strong enough to assert themselves, for then came John the Baptist preaching the advent of Christ, to fulfill the prophecy of Esaias, which means Isaiah.

John at once began to antagonize the Pharisees and the Sadducees.

The Pharisees (set apart) symbolize the political opposition to the Christian pretensions.

The Sadducees were the disciples of Sadok, Zadok, meaning justice, justified.

Seeing them he exclaimed:

"O generation of vipers, who hath warned you to flee from wrath to come?"

Therefore John was assaulting an institution generations older than Christianity.

When Christ learned that John had been cast into prison, he left Galilee (revolution) and Nazareth (separation) and went to Capernaum (meaning the hamlet of Nahum, meaning comforter and repentance).

These very clearly define the course of Christianity. Beginning by inciting rebellion on the part of the developing masses, extending this to revolution, to cause a separation from the established form of worship, assaulting the political bodies and those who advocated justice, and John is landed in jail. The Christian plan is then changed. They abandon rebellion and revolution and throw themselves upon the sympathy of the masses, by seeking comfort of Nahum and pretending to repent their conduct.

Again examine the genealogical line. Eliminate the names and follow only the meanings, and you will be amazed at what they reveal. As an example:

God begets the earth.
The earth begets respiration.
Respiration begets mankind.
Mankind begets the priest.
The priest begets the king.
The king begets the law.
The law begets punishment.
Punishment begets debasement.
And so on down the line.

Now, who is so bigoted as to insist there is no underlying system revealed here? It is on this theory that the popes claim the divine right to appoint kings, and that human laws are divine.

We leave it to the common sense of the thoughtful reader.

This reveals the secret policy of the Christian exploitation. It proves beyond reasonable dispute that our previous interpretations of the scriptures are correct; they are but a rehearsal of the Christian policies. Hidden behind these so-called gospels is an insidious conspiracy against established human institutions, involving all of the natural personal rights of men. We warn all men that at this very time the churches are dictating the laws which govern them.

PART XXII

A LINE OF FALSE PROPHETS. FULFILLMENT OF PROPHECY

(It is easy to force events to fulfill prophecy.)

"The prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. 18:20.)

This definitely establishes the origin of inspiration in a source capable of human speech and capable of enforcing his commands by planting fear in the heart of the prophet. This is absolute hypocrisy, as is proven by this provision against mistakes on the part of the high priest.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." (Deut. 18:22.)

Think of the absurdity of this. It would be evident on its face of false prophecy, but no intimation is made that the prophet must die because the inspiration may go wrong.

We may know by this the true meaning and purpose of these Bible prophets. They merely spout as they are instructed by the high priest. God is in politics, for these prophecies refer mainly to future political schemes.

The fear is put upon the prophet at the time he receives his instructions and they all die in Gilead, the mass of testimony which does not cross the Jordan.

The Jordan means descent and judgment.

Descent means to come down, to succeed as hereditary rulers.

Judgment means discretion.

It required discretion in the making to order of a line of prophets each having a specialty.

The line of major prophets and their functions:

Isaiah means the salvation of the Lord.

Jeremiah means the grandeur of the Lord.

Ezekiel means the strength of the Lord.

Daniel means the judgment of the Lord.

Hosea means the help of the Lord.

Joel means the will of the Lord.

Obadiah means the servant of the Lord.

What name do they finally give to this Lord? "Lord of lords," "King of kings."

Does this sound like the usurpation of temporal power?

This array of prophetic talent signifies a strenuous campaign of some kind. A similar line of minor prophets explains the line of action to be pursued in establishing these major attitudes and powers.

It will emphatically demonstrate a process.

The minor prophets and their functions:

Jonah means he that oppresses.

Micah means he that humbles.

Nahum means he that comforts.

Habakkuk means he that persuades.

Zaphaniah means he who speaks.

Haggi means he who gives solemnity.

Zechariah means he who remembers.

Malachi means god's messenger.

This tells a plain, unbroken story.

Zechariah is the son of Berechiah.

Berechia means blessed by Jehovah.

Jehovah means self-exalted, self-sustaining.

Maintenance is the key to the future, and coercion in numerous forms will provide.

Why foolishly defend an institution so surrounded by questionable mystery?

Palpably this line of so-called prophets is as much a pre-

meditated scheme of propaganda as was the journey through the wilderness.

The carefully prepared history of the births, service, and deaths of these prophets has no more foundation in fact than has the story of the flood as recorded in Genesis. It is willful misrepresentation on the part of sycophant writers.

After having worked out a chronological history of these alleged prophets we concluded it would be a waste of good space to include it in this work. With the information which we give, those who choose to delve into this phase can do so. In this chapter we give an example of interpretation.

We know that the high priest does pose as god to the prophets by the story of Moses and Aaron. Moses was god unto Aaron and Aaron was prophet unto Moses, who put all the words in his mouth.

Every word uttered in the old testament, as though being addressed to or of the Israelites, has reference to the people of the world after the beginning of the practical application of Christianity. The prophets declare what must take place under the Christian administration and the ecclesiasts have done all in their power to enforce the fulfillment of their own words. The world has not had one day of universal peace since the enforcement of prophecy began. We shall elaborate on this after we have given this example of interpretation.

We have purposely taken the word Aaron for this demonstration because it is the first word usually found in Bible dictionaries, and it well illustrates the far reaching nature of this ecclesiastical scheme. On its face it conceals some great enterprise to be concealed from humanity.

There are many who will desire to put our theory to the test. For their benefit we are giving this specific example of interpretation, which they may apply to almost every chapter in the Bible with amazing results.

In practically all the Bible dictionaries the name Aaron is the first mentioned.

Aaron means enlightener. He is brother to Moses and Miriam. The latter is the elder.

Miriam means rebellion.

Moses means drawn out, extracted, and is the law giver.

Their father is named Amram, meaning exalted, raised up. Amram is a descendant of Seir, meaning cave-dweller. Am means god, ram means high. This is taken from the Egyptian fable that the sun-god comes out of a cave in which he rests at night.

Aaron is a direct descendant of Levi, meaning the priesthood, by both parents.

He marries Elisheba, Elisabeth, meaning oath of god. She is the daughter of the prince of Judah, meaning praise, the praise of god by the priest—the priesthood is bound by an oath of allegiance.

They had four sons :

1. Nadab, meaning liberal, a free and voluntary gift.
2. Abihu, meaning he is my father.

These two sons were burned for heresy.

Abihu ascended Mount Sinai with Moses and the elders.

Sinai means enmity.

3. Eleazer, meaning help of god, court. His surname was Avaran. Ava means ruin.

4. Ithamar, meaning palm-tree, land of palms, victory.

Aaron the enlightener helped Hur, liberty, to uphold the hands of Moses, the law, in the battle of Amalek, meaning the valley dwellers, a people that licks up ; an Edomite chief. Edom means earthy. Hand means support. Hur also means hole or cavern. This refers to the liberty or freedom from the law in the primitive state.

Aaron dies in Mount Hor, meaning he who conceives or shows ; also signifying hill, school. Hori means cave-dweller. Seir means hairy.

Eleazar, the court of god, succeeds Aaron as high priest. The priesthood continues in Aaron's line to Eli, meaning god, lifted up, elevated. Judges are appointed at Rephidim, meaning place of rest, being suggested by Jethro, meaning posterity. Jetur means succession. Jetur also is Iturea, meaning guarded.

Miriam, meaning rebellion, dies at Kadesh, meaning consecration.

That is, when misery and tribulations are set aside or consecrated for the use of the church, their rebellious influence ceases; rebellion dies at Kadesh.

Moses, the lawgiver, dies at Mount Nebo, meaning prophet, prophecy. The Mosaic dispensation is buried in prophecy. Nebo also means to fertilize, hence prophecy speaks to fructify the future.

This sounds like a narrative of historical facts, but interpretation lifts the concealing veil and reveals an entirely different story. It is a concealed instruction portraying the establishment of a great expropriation of human kind. Through the whole Bible this symbolical system runs. Hebrewism gave way to prophecy, and prophecy is arbitrarily forced to bear fruit in the Christian dispensation.

We shall now cover the same story, leaving out the proper names and inserting in their stead the meanings given to these names. It makes a perfectly consistent story. We put in italics the inserted meanings. Those who desire to apply this system to the whole Bible will find the theme amazingly interesting and instructive.

The *law*, *enlightenment*, and *rebellion* are extracted from an exalted people, the descendants from the cave-dwellers, bringing them down to a state of ignorance and obedience.

The *enlightener* is united with *praise* by the *oath of god*, is given *liberty*, as a *free and voluntary gift*, is made a priest and the *help of god*, to guide, correct, and control the people.

The priest gave the law and established judges, set up a *court* to help the law, and inspired *enmity* between the church and the *valley dwellers*, the ignorant, lowly classes, not associated with the church.

The *enlightener* and *liberty* upheld the law until the ignorant masses were conquered and brought under control.

The *valley dwellers* were the descendants of the *hairy ape men*, undoubtedly including the savage, tribal peoples.

Enlightenment continued in the priesthood until the *school* was established, when teachers took the place of the priests in enlightening the people, and the priests *conceived and showed* the system for lifting up the masses in a manner to bind them under obedience.

The priestly liberty began to preach unauthorized doctrines and was burned as heretical.

Because the priestly *enlightener* sympathized with rebellion, he was unfrocked and died, the *teacher* taking his place, the priesthood becoming the *help of god*, confining its labors to church work.

Rebellion dies with *consecration*, after the establishment of *judges*.

The *lawgiver* is retired by the *prophet*.

The prophet is retired by the introduction of Christ.

The beginning of the Christian dispensation marked the beginning of the practical exploitation of all the fabulous theories concealed in the Bible for the usurpation of human control. Weigh all the woes of humanity at this time and each will refer back to some precedent concealed in the Bible. Eternal taxation has been the central theme in every step in the Bible story. The taxation scheme of Moses, which mulct the alleged Israelites to the limit of endurance, was tame compared to modern systems of taxation. Everything produced by air, fire, earth, and water is now monopolized, and human energy is enslaved to endless excuses for taxation. The nation has forged so far ahead of all natural necessity it is hopelessly insolvent. The world is wringing its hands in terror, while those who are responsible are in hysterical frenzy and laughing to conceal their own bewilderment and fright.

In their egotism, the men into whose hands fate cast the duty of guiding expanding humanity, went mad, imagined themselves gods and began to scream that all who did not fall down and worship them were heretics worthy of being burned at the stake, or worse, mentally persecuted until they, too, are mad.

We warn the people in the United States that the multitudinous forms of taxation, and the tremendous sums involved,

have a deeper significance than revenue for maintenance. The financial powers of the nation know that inflation enriches the masses, and this is contrary to the underlying theory of control. Wealth begets tolerance, independence, and a self-assertive virility which jars the pedestals of the great. People who are happy and contented by their own efforts are not hero worshippers, and hero worship has superceded the worship of the Christian god. Otherwise the churches would not be rubbing elbows with, and purring into the ears of, commercial, political, and professional leaders who have long been reviled by them.

By innumerable forms of taxation the surplus savings are reeled in, not to enrich our treasuries, for they usually show a deficit, but to be extravagantly expended upon luxuries the nation cannot afford. This requires the building up of political power by patronage. The appointment of officials over thousands, over hundreds, over fifties, and over tens is dangerously near approaching the Mosaic quota.

The system, having originally deprived the parents of the right to educate their own children, which would have saved to humanity billions upon billions of money which had to be coined out of human energy, artificial parents, in the persons of teachers, had to be appointed for this purpose. These teachers are the Aarons of the nation, speaking only those things which are put in their mouths by the power acting as god to this multiple Aaron. Who of the common masses has the courage to demand the exact truth regarding this invisible power? If any one person had such courage, an accounting would be demanded of the churches to show in detail the disposition of hundreds of millions coerced out of the people in the United States while under stress, by their methods. This money was and is being spent for its own aggrandizement, as is boastfully proclaimed by the vast expenditures for the erection of abnormally luxurious churches, sumptuously furnished with the richest things that money can buy.

It matters not from whence this money came, from churchmen or heathens; it matters not whether it was donated or assessed; it was all squeezed out of horny-handed, human

energy, and a cry of physical pain and mental anguish is potential in every brick and every stick in these edifices erected to hero worship and disguised sun and fire-worship.

The method of solicitation in all collective movements to raise money is coercive. Fear is the hidden club, fear of the invisible power back of the movement. If, only once, all humanity would emphatically say no! the world would be astounded at the result. This vicious assault upon slaving humanity in the endless forms of coercive taxation would quickly be revised.

Special dispensations in the form of great organizations, having the privilege of secretly collecting large volumes of money, without public accounting, must be disassociated from national governments, because they become dangerous meddlers in the policies of the people.

Favored classes and professions must be suppressed, else they will absorb the producing powers of the nation and enslave the producers. At this time this is dangerously near true.

The greatest danger in the United States today is the power of these great organizations to bargain with political parties for legislation to strengthen and perpetuate their influence. It is but a single step to a position which will enable them to control and coerce such legislation, which will invalidate the constitution and suppress the basic rights of the people.

Is there anything in history to verify such theory? Yes.

When similar power existed in Greece, Italy, and even in England, every man not in some manner connected with official life was called an *idiote* or idiot.

Bishop Taylor, in referring to the attitude of men towards the church and the clergy, said: "Humility is a duty in great ones as well as *idiots*." Every rustic was an *idiot*. The term was especially applied to country folk.

This display of arrogance was carried to such an extreme in England a law was made which practically exempted the clergy, and all who were connected with the church, from legal prosecution, no matter what the crime. This was called *benefit*

of clergy, and was founded on the "divine command," "Touch not mine annointed and do my prophets no harm."

The process of giving legal standing to this, was so brazen that subsequently tacit understanding between the states and the church, whereby the clergy may conceal a multitude of offenses which the layman may not commit, is the policy.

The culprit was required to read a verse in the Bible, and a single word, from the bishop's commissary, "legit," took the case out of the jurisdiction of the presiding judge and the offender was acquitted even after being proven guilty.

Here is the impudent method of safeguarding the church people:

The *neck verse* is the first verse in the fifty-first Psalm. The culprit was required to read this passage. Consequently every person connected with the church would naturally memorize this passage or learn to read it, which left the way open for him to commit any crime he might choose.

What is the precedent for the clergy being in a large degree exempted under the Prohibition act?

Pope Boniface issued a decretal permitting an indulgence for Catholics to drink to the memory of himself or to the living pope. This drink is called "*St. Boniface's cup*."

This is on a par with the neck verse and a multitude of similar absurdities.

Is any one fool enough to believe the churches would not revive all of these, did they have the power? Well, just ask yourself the question why are the clergy exempted under the Prohibition act. The answer will be, this only has reference to the use of wine in the eucharist.

But there is a schism in the church today which bids fair to eliminate the divine nature of the Christ. In this event, what becomes of the eucharist?

Again we raise the voice of warning. If the churches are not placed under absolute and rigid control, they will absorb the wealth of the nation. If they are not harshly forbidden, under serious penalty, to intrude their influence into the legis-

lation of the nation, they will take away from the people every natural personal right they possess under the constitution.

The people should send to their law-making assemblies men pledged to the demand for an accounting of all the monies collected by churches and other organizations, and their expenditures. Every person making his living out of the church, no matter in what capacity, should be deprived of the voting franchise on the ground that he contributes nothing to the support of the nation.

A rigid audit should be made of the properties possessed by the churches, and all similarly exempted institutions, and these properties should at once be placed upon the tax duplicates. If this is not done, by the cumulative power of increased valuations of their speculative holdings they will erect a towering wealth to absorb the intrinsic properties of the nation.

If anyone believes this is specious and overdrawn, we suggest that he make up the following estimate for himself, from statistics which are available.

The total indebtedness of the country of every kind, national, state, county, city, corporation, and private indebtedness of every kind.

Estimate the cost of carrying this colossal burden at 6% per annum.

Estimate the annual cost of feeding, clothing, housing, and doctoring the nation, including all the necessary evils arising from living, which must be paid for.

Estimate the endless forms of taxation, license, and other forms of *indulgences*, including millions assessed for fines for minor offenses against the law.

After you have carefully prepared your statement and realize that the nation is hopelessly insolvent under present conditions, ask yourself these questions:

Why does humanity support the churches and permit them to amass great wealth, without taxation? Why are the clergy permitted the franchise to influence legislation, yet are exempted from all duties of citizenship? Why are they favored over all other people when every visible evidence reveals that

the conditions are becoming worse with each decade?—only fools or knaves believe otherwise.

This is something for every man to think about.

The only reply the Bible gives to these vital questions is:

“If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” (I Cor. 9:11.)

The people have long ago learned that they cannot pay taxes, buy food, or clothe themselves with spiritual coin. It has no place of exchangeable value, and death is a poor bank of redemption.

We have made this digression to emphasize the necessity for every reader of this book to realize the great possibilities of disaster which seem to hover over the world frantically sending out the “S. O. S.” signal of distress.

Examine again the list of minor prophets. Why is humanity to be oppressed and humbled to “fulfill prophecy?” Why should fake be converted into truth, and false-pretense coined into fact, by consecrated coercion, to the detriment of natural human development?

PART XXIII

IDENTIFICATION OF SCRIPTURAL CHARACTERS

(A muddy river has a slimy bank.)

In order to clear the way for the exposure of the gnostic character of the scriptures, we shall identify some of the essential actors who personify hidden meanings of names, words, and things.

The most critical place in the whole Christian scheme is the figurative crossing over of the river Jordan. It is the point where the fictitious Hebrew theocracy merges into the living Christianity.

It was no easy matter to bridge this period without a mistake or slip. There are some things which must be left behind; some which must be established on both sides, and some to come over. It is this peculiar situation that exposes the fraudulent nature of the whole scheme. It required two centuries to obscure the truth and establish fiction. The construction of this bridge suggested the title *pontiff* for the bishops of Rome. Pontiff means a bridge builder.

Of the twelve tribes, ten pass over; but Reuben, who personifies active prophecy by vision, cannot permanently cross over, for the Christian period is supposed to represent the "fulfillment of prophecy" and "the end." Gad, who personifies an armed force, cannot permanently cross over, for no such army ever existed.

But we shall see that they both accompany the Israelites temporarily, as a protection to the old theme, that is, to back up the scriptures. Therefore prophecy will be preached but not practiced, and a secret but invisible power at arms will be developed and maintained.

Why have the popes always been surrounded by an armed

soldiery? Pause and think of the absurdity of an omnipotent god requiring human protection against his human creations.

Joseph signifies increase of population. Necessarily increase is a known power on both sides of the Jordan, and cannot be eliminated from either without impairing the continuity of the fiction. It may not be suppressed. Increase necessitated the figurative exodus from Egypt, of the Israelites, and the fanciful wandering in the wilderness—to “tempt and try” them, which signifies the bringing of expanding humanity under discipline.

The first Joseph said to his brethren, “God sent me before you to preserve you a posterity in the earth.” (Gen. 45:7.)

It is very evident that increase preserves posterity, and Joseph preceded his brethren into Egypt.

The promoters of this scheme wisely provided a place, east of Jordan, where Reuben, Gad, and Joseph could be called upon at the proper time as testimony to back up the Christian enterprise.

The division of increase is called “the half tribe of Manasseh,” the first son of Joseph in Egypt, who remains with Reuben and Gad in Gilead, east of Jordan. Manasseh means forgetfulness, he that is forgotten—past generations.

“God is not the god of the dead, but the god of the living.” (Matt. 22:32.)

The tribe divided and occupied both sides of Jordan. (Joshua 16.)

Gilead means the mass of testimony.

Now we have the truth.

A mass of testimony is gathered to be drawn upon by the Christian dispensation, at its discretion and judgment. This is in the form of prophecy. A little later we shall see what this mass of testimony really consists of.

The river Jordan means judgment, descent.

In reserve is also held Gad, that when the time arrives Christianity may be sustained by the force of arms and an inspired, militant mob, Gad having set the precedent.

Increase of population is to undermine the established nations and their governments.

This increase necessarily must be cultivated, not drawn from the common masses, therefore the increase on this side of Jordan is not to be of the common clay, but is a special dispensation, immaculately conceived. In other words, the church is to beget and raise up an offspring and increase of its own. Therefore Joseph, the priesthood, poses as a carpenter and builds the church—the congregation. Manasseh means forgetting. The past Hebraic increase and posterity are to be buried in forgetfulness by the increase of Christian tribes.

Gilead is called the grandson of Manasseh, therefore he is the son of Machir.

This is very significant. Machir is the son of an Aramite woman. Aram means one who deceives.

Machir means he that sells or knows, sold.

Here is something very peculiar.

The Septuagint version of the Hebrew scriptures translated into Greek (277 B. C.) has this history:

“Seventy-two translators were shut up in thirty-six cells; each pair translating the whole; and upon subsequent comparison the thirty-six copies did not vary by word or letter.” Note the number seventy-two.

Machir is the eldest son of Manasseh, who is the eldest son of Joseph.

“Ptolemy Philadelphus gave to the Jews a sum equal to seven millions of dollars for a copy of the old testament, and a half million for the translation.”

This is the division of increase between ecclesiasticism and the Jews, religious control and commerce.

Some of the fanatical Bible writers hasten to declare that this is tradition, but Machir does not say so. Neither does Josephus.

In our commentary on the works of Flavius Josephus, we have declared our conviction that there is collusion between his alleged works and the Christian exploitation.

He makes this significant confession in his preface.

“My work contains all our antiquities as interpreted out of the Hebrew scriptures.”

He mentions favorably Ptolemy Philadelphus, in that which we believe to be a bold attempt to conceal the fact that this sale of the Hebrew romance was one of the great factors in the Christian exploitation. The fact that he hastens to this matter by placing it in the preface of his first book, is quite significant, for what he says does not correspond with other accounts of this fabulous interpretation. We believe it symbolizes the mess of pottage passing between Jacob and Esau .

We consider this of such value we have added to this volume our first chapter of our commentary on Josephus.

To continue our interpretation of the crossing over Jordan.

Let us see how they arranged it that ten tribes might pass over and two and a half tribes be left behind without rebellion.

Phinehas, the son of Eleazar, handled this delicate matter. He and the ten princes of the other tribes called upon Reuben, Gad, and the half tribe of Manasseh, and spake with them:

“You must turn away this day from following the Lord.” (Josh. 22:18.)

This was said to the Jews, who had been worshipping the Lord. They were to surrender national life.

Active prophecy and the fabulous armies could not be identified with the new dispensation without exposure. There must be a clean break between the old and the new. Phinehas means brazen mouth, a bold countenance, exactly the force needed here.

It required a bold countenance indeed to put this bald fake over so it would stay put. The Jews have had no nation since.

“And the children of Reuben and the children of Gad built an altar and called it Ed: for it shall be a witness between us (those that passed over, and themselves) that the Lord is God.” (Josh. 22:34.)

This is the link which carries the Hebrew fire-god into Christianity as light. “And the light of Israel shall be for a fire.” (Is. 10:17.)

Ed means witness. The altar of sacrifice is called “brazen.”

The three most essential characters for the safe transfer of the Hebrew theocracy are:

Elijah, meaning the Lord is God, repeating Joshua 22:34.

Elisha, meaning the salvation of God.

Esaias, meaning the salvation of John.

Eli, god + jah, Jehovah, equal Elijah. God is Jehovah.

Salvation signifies means of preservation from any serious evil. In simple, it signifies here a permanent means of support.

Elijah, the prophet, a Tishbite of Gilead. This is his pedigree. Tishbite means a dweller.

Gilead means the mass of testimony.

Therefore Elijah is an abstract thing, prophecy in the accumulated scriptural mass.

It is plain why he was translated, he had no physical body to die in the usual manner. He ends his activities at the Jordan. He smites the waters with his mantle and divides them, leaving prophecy on one side and judgment on the other.

Mantle means covering; in this connection, a robe of authority. Jordan means descent, judgment. Therefore Elijah merely transfers his authority to descent through Elisha, the salvation of god.

We find that the book of Judges immediately follows Joshua and the crossing of Jordan. Elisha succeeds Elijah, becoming the salvation of god. He, like Elijah, is an abstract thing, consequently cannot appear openly, but had to pass back over Jordan and remain in the mass of testimony, but authority is passed on.

Esaias or Isaiah now appears as the salvation of the Lord, to support John in preaching the coming of Christ. John, too, is quickly suppressed, because active prophecy is not a part of the personal Christianity. A new name also had to be adopted for Isaiah to pass him over, hence he is called Esaias.

This represents the temporary passing over of Reuben, prophecy, Elijah and Elisha being the agents for this act. Eli, god + jah, Jehovah is, God is God. Eli + sha means God is Lord or ruler. Christ is declared the true God. (I John

5:20.) Pa + sha is an Eastern ruler. Pa is an abbreviation of papa, from which pope is derived.

John becomes the evangelist to announce the coming of the Lord. He too is a fabulous being personifying a period in human development as well as symbolizing a part of the act of human speech. In human progression he symbolizes the primitive man coming out of the wilderness, the hairy man. He is pictured as naked and clothed in the skin of a beast, and living off wild locusts. In the social sense, it signifies mankind coming out of the state of intellectual darkness, in fact, the progressive mental evolution of the thinking animal.

John preaches Christ as the personification of light or human intellect, and the true God. (John 1:1.)

In a previous chapter we have interpreted the journey through the wilderness as a rehearsal of the conduct of the Christian dispensation in detail, presaging the debasement of mankind, figuring this fabulous journey. John's introduction of Christ merely symbolizes the raising up of humanity from Egypt, a state of oppression and affliction.

The crucifixion is this putting out of human light, by leading the whole world into darkest ignorance. We are convinced that the "dark ages" represent this journey through the wilderness. With the church posing as the redeemer of men, and watching over those who obeyed while in a state of darkness, and this meant the priesthood. Therefore it was premeditated.

Elias, whose name is associated with that of John, is the same as Elijah in the old testament. It is interesting to go back and scrutinize this character Elijah. He could not pass over without quoting two Jehovahs.

As we have already seen, he is a Tishbite in Gilead, and that the word Tishbite merely signifies a dweller. We also find that Elijah was a prophet, meaning speaking beforehand.

The active Elijah represents the Lord God as opposed to Baal, who represents the civil lord, spelled with a small l.

In passing Elijah over Jordan as Elias, the name should have been Eli + asa, Asa meaning physician, but Christ is the

healer, therefore the *a* had to be left off, leaving the name Elias, meaning Elijah, God is God, merely the assertion of a proposition.

This Elijah character is an exceedingly important element, as we shall now learn. Eli, by Christ's own confession on the cross, means god. "*Eli, Eli, lama-sabach-thani*," interpreted "My God, my God, why hast thou forsaken me?" (Matt. 27: 46.) Thus Christ confesses he is not God, but is being forsaken by God, raising a complaining voice.

Jah is the Hebrew for Jehovah.

"The Lord Jehovah is my strength." (Is. 12:2.)

"The Lord Jehovah is everlasting strength." (Is. 26:4.)

The meaning of the name Jehovah is self-existing.

We feel fully justified in drawing our own conclusion regarding this name.

Jehovah signifies that a condition of self-support of the church is absolutely essential to its continuance.

"And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them." (Ex. 6:3.)

Therefore we are surprised to find the following back in Genesis:

"And Abraham called the name of that place Jehovah-jireh." (Gen. 22:14.)

The name means the Lord will provide, corroborating our interpretation of Jehovah.

The meaning of Jehovah is thus made clear.

Now we may analyze Elijah with understanding.

Eli, god, plus jah, Jehovah, equals Eli-jah, meaning God is Jehovah, and Jehovah is self-sustaining. God means strength, authority. Jehovah means Lord, master, execution. Hence through strength and authority the Lord will provide for the maintenance of the church.

By law Moses established the church on a self-supporting basis of taxation.

The transfer of his mantle to Elisha by Elijah signified

the passing over of the keys which Christ handed to Peter, meaning power and authority.

The very first order to Elijah reveals what this provision consists of. He sent him to Cherith, which means cutting, piercing, and slaying.

In order to break up the worship of civil rulers and riches and worldly pleasures called Idol worship, Elijah suddenly appears, "raised up by God and set like a wall of brass" against idol worship and the worship of Baal, which Jezebel and Ahab supported in Israel. This was coercive prophecy. Moreover, it means that this was to establish authority.

In order to keep in view the code meanings, we shall interpret the names as we proceed.

Elijah means God is Jehovah, but comes to the Jordan as prophecy. The Lord supercedes Jehovah over Jordan.

Baal means he that rules and subdues. Therefore prophecy gives way to authority.

Gilead means the mass of testimony, which simply signifies the old testament, as distinguished from the new, from which evidence is drawn to justify the claim of divine authority by precedent.

Jordan is the dividing line between the old and new testaments, and means descent and judgment, hereditary authority and delegated power.

Jezebel means chaste. Chastity means virginity.

It is very strange how all these common Christian words fall together. Mary, the alleged mother of Christ, is a virgin and means rebellion, bitter. She symbolizes the new idea born after crossing Jordan. Ahab means uncle, and is the son of Omri. Omri means rebellion, bitter. Ahab had supported idol worship, meaning riches, luxuries. *Ah* is an abbreviation of Jah or Jehovah, and *Ab* means father, proving conclusively that papa, or pope is posing as God.

Therefore these crossed over Jordan.

Jezebel is the daughter of Ethbaal, king of Zidon, meaning hunting, fishing. Ethbaal means he that rules, the source of maintenance.

"Follow me and I will make you fishers of men." (Matt. 4:19.)

Jezebel introduced the worship of Baal and Ashtaroth, which simply signified that she loved her husband who was king and enjoyed his flocks and riches, which drew her away from the church. That is, the influence of wealth and the pleasures of princely life, destroyed chastity.

This clearly defines the two objects of enmity, jealousy, and hatred on the part of the church, civil rule and the power of wealth. Naturally these became the things most coveted by the church and men.

"Elijah said unto Ahab: as the Lord God of Israel liveth, there shall not be dew nor rain these years, but according to my word." (I Kings 17:1.)

The first two hundred years of the Christian era they had neither authentic doctrines nor gospels.

Luke 4:25 says, in the days of Elias the heavens were shut up three years and six months.

Dew means conversion. Rain means doctrines.

"The word of the Lord came unto Elijah saying: get thee hence, and turn thee eastward, and hide thyself by the brook Cherith that is before Jordan." (I Kings 17:2-3.)

Cherith means cutting, piercing, slaying, and according to Ezekiel 25:16, this means an assault upon the Philistines, meaning villagers. The Lord simply sent Elijah, prophecy, in hiding and resorted to force, taking up the sword against humanity.

The papal crusades made a profitable business out of pillaging villages and murdering innocent peoples. One of the first declarations of Christ was that he came to bring the "sword and fire."

"Thou shalt drink of the brook and the ravens shall feed thee."

Raven means one who seizes.

Oreb means raven, caution, evening.

Evening means the coming of affliction and persecution.

"Arise get thee to Zarephath, which belongeth to Zidon."

Zarephath means ambush of the mouth or smelting place, figures of speech to conceal. Zidon means fishing, hunting, therefore signifies a place or situation where an ambush of words is set for the unwary or ignorant.

Ambush signifies a snare and is only set for game. It goes without saying, this does not refer to the hunting of wild game. Christ said to Simon and Andrew: "Follow me and I will make you fishers of men."

This should make it plain that ambush means a snare to catch men. The significance of the disciples being fishermen is, the spreading of nets to catch humanity.

One of the most absurd things found associated with these miraculous events is, the hero can destroy monsters, and perform prodigious miracles, yet he flees from a simple threat of bodily harm at the hands of a chaste woman.

Jezebel threatens Elijah for slaying the priests of Baal, and he runs away, as he also fled from her husband, Ahab, although he had the power to bring down fire and burn two hundred priests, and to prevent rain for three and a half years, wherein is the merit of carrying about the name "God is God."

These absurdities take all the dignity out of the idea. Nevertheless they signify things of much greater importance than dignity.

God commands Elijah to return to the wilderness of Damascus, to anoint Hazael king over Syria, Jehu king over Israel, and to appoint Elisha his successor in the prophetic office.

This is something to be amazed at. Damascus means a sack full of blood, and burning, doubtless symbolizing the heart. In the Christian art the heart is pictured as a flaming lamp.

Hazael means god sees. And we shall find that he not only approves but commands. This establishes a spy system.

Syria means Aram, meaning one who deceives.

Therefore Elijah crowns Hazael king of deceit.

"And it shall come to pass that, him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay." (I Kings 19:17.)

In view of this cheerful command, can there be any doubt about the meanings of Cherith and Damascus?

This presages the hellish crusades and inquisition, which took fifty million human lives. This is no myth. It is recorded human history.

Although convinced of the deceit and hypocrisy of the Christian exploitation, one is constrained to express admiration for the amazing subtlety of the intricate schemes.

These strange and inhuman commands of the Hebrew god are precedents to excuse more sinister acts under the Christian regime, even though they repeatedly contradict themselves.

Elijah himself could not both establish these precedents and bring them over Jordan, therefore Elisha becomes his successor, assumes his mantle and comes over as a medium for transferring the works of Elijah to the Christian period. Elijah's bloody work at Cherith was "before Jordan."

Inasmuch as the authenticity of both John and Christ rests upon Elisha wearing Elijah's mantle, it is logical that he should signify the salvation of god.

Let us see who he really is.

Elisha is the son of Shaphat.

Eli, god + shah, means God a monarch. Shah means monarch.

Shaphat means a judge.

Jordan means judgment and descent.

Judgment means discernment, sagacity, intelligence.

Of course the salvation of god rested on discretion and judgment.

Shaphat was of the city of Abelmeholah, meaning mourning, weakness, sickness.

This is a blood-thirsty story. It means human slaughter and nothing else. It means a crusade against established human strength of every form. A sackful of blood, burning, sorrow, mourning, and affliction can mean nothing but horrible vengeance. "For these be the days of vengeance that all things that are written may be fulfilled." (Luke 21-22.)

Elijah was translated in this wise:

He and Elisha were together. He knew by "revelation" that god would soon translate him out of his world, and he was desirous of concealing this fact from Elisha, his inseparable companion.

Of course this was true.

Elijah means God is Lord. Lord means master, supreme authority. The old regime was to give way to the new.

Elisha means god's salvation, master and authority were of necessity united. Authority was to supercede the Hebrew god in the new dispensation.

It was essential to conceal that the sole foundation for the alleged Lord God was this assumed authority. It was essential to transfer this authority to the Christian dispensation upon passing over Jordan, where Elijah and prophecy could not go, but miracles crossed over, as symbolized by Elijah dividing the waters of Jordan by smiting it with his mantle.

It was necessary to conceal the connivance between the old and new testaments. Elijah may well symbolize the old and Elisha the new testament, or rather the medium for the transition.

Despite the effort to shake off prophecy as the salvation of god, Elisha persistently stuck to Elijah until prophecy was canonized and miracles were introduced, also as having come over. Nevertheless, neither Christ nor his disciples ever performed or preached miracles. The adoption and use of all these things were tempered by judgment as symbolized by Jordan.

Judgment means sagacity, discretion.

Merely to carry over the evidence that Elijah was translated he said to Elisha that unless he actually saw him translated he would not inherit his powers of prophecy and miracles. Elisha took no chances, he swore he saw the act with his own eyes, as negroes swear they see ghosts today.

Elijah was carried away by a fiery chariot. Fire means judgments in the Christian code. Fiery means ardent, fervid, impassioned, vehement. Chariot means heavenly hosts. Host means army or multitudes. It is a common expression that the preacher was "carried away with fervor and ardor."

Therefore prophecy was established by a multitude of inspired, impassioned, vehement advocates. But more than this, hosts also mean armies, and Elijah was carried to heaven in a whirlwind. Whirlwind means destructive war, and heaven means ecclesiastical government. By force god is converted into authority, temporal power.

That John the Baptist is none other than Elijah in disguise is made plain, although in Matthew 3:3 Esaias, meaning Isaiah, is named as John's salvation.

Malachi is the last prophet in the old testament, coupling the old with the new.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. 4:5.)

Malachi means gods' messenger, and this is the message.

If John is not that messenger, then the prophecy is not fulfilled, for he heralded Christ but denied that he was Elias, which means Elijah. They did not have the courage to bring Elijah back in the flesh. The idea of the immaculate conception was held back for a hundred years.

Christ is alleged to have declared that Elijah had come in the spirit in the person of John the Baptist. Nevertheless when asked if he were Elias the prophet, John said no. (John 1:21.)

These translations simply mean that the principles or powers concealed in these names have become canonized church law or doctrine. Enoch was translated; the name signifies discipline, one of the very foundation stones of the priesthood.

Elijah was translated, and prophecy is absolutely essential to the Christian scheme.

Christ was translated as essential to establish the authority or government by priests.

A peculiar thing is, John signifies god's gift, and Matthew the first book in the new testament, signifies the gift of god. Gift means grant, donation. Mark or Marcus means shining, brilliant. Luke or Lucas means luminous, lucid.

And this is the fabulous and frivolous manner by which Christianity was introduced.

It is evident that Christianity was not to bring peace or happiness.

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” (Mal. 4:5.)

This is the last statement of the messenger, who passes the old into the new testament. This dreadful Lord is human authority.

One of the first statements Christ makes in confidence to his disciples is: “Think not that I am come to send peace on earth: I came not to send peace but a sword.

“For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

“And a man’s foes shall be they of his own household.” (Matt. 10:34-35-36.)

One of the last and most sinister threats in the Bible is:

“And when the thousand years are expired Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sands of the sea.” (Rev. 20:7-8.)

Back in Genesis we find Magog is a son of Japheth and means that dissolves.

Gog means covering.

PART XXIV

THE ANTECEDENTS OF JOHN

(The knowledge of good and evil is not in the Christ principle.)

This is worthy of a close analysis.

Both John and Christ are conceived of the holy ghost, which, in the planetary trinity, is the atmosphere, but incarnated it is the breath which makes of man a "living soul."

The substantial god wills and the Christ principle executes, hence the Christ principle has no alternative but must blindly obey. This is the origin of the unquestioning obedience to the will of the superior, enforced in the ecclesiastical organization. The superior is always god to the inferior.

A very excellent example of this idea is found in the case of Moses and Aaron.

Moses is god unto Aaron and puts the words in his mouth which he must speak as prophecy unto Pharaoh. (Ex. 4.)

Therefore Moses is the will back of this act, the authority back of the law.

God is the fire and Christ is the light thereof, therefore god is a substantial element and Christ is a manifesting principle. "For our god is a consuming fire." (Heb. 12:29.) "I am the light of the world." (John 8:12.)

John and Christ in their immaculate conception: "Were born not of blood, nor the will of the flesh, nor of the will of man, but of God." (John 1:13.)

It is at once apparent that they are not of flesh and blood but are personified principles.

John is speech, revealed thought.

Christ is vision, understanding.

"In him was life and the life was the light of men." (John 1:4.)

"I am the life." (John 14:6.)

"Where there is no vision the people perish." (Prov. 29:18.)

This is all a symbolic, gnostic lesson in human physiology and psychology.

John means god's gift. Speech is commonly called "the gift of god."

John's father is Zacharias, meaning memory. This is surreptitiously approaching tradition.

John's mother is Elizabeth. Eli-sa-beth, meaning fullness, thought, oath.

Memory and thought beget the spoken word. John in the wilderness, the darkness of unspoken thought, the darkness of undeveloped intellect. John proclaims the Christ, the word spoken.

We fill the lungs with breath and expel the force which causes speech. The breath is the holy ghost, hence Christ, the word, is begotten by the holy ghost.

We cannot inhale and speak at the same time, therefore thought is inspiration and speech is expiration.

This not only means the breath but everything that enters the body.

Eli means going up.

The breath goes up from the lungs to the thorax and to the larynx.

Beth means house, the thorax.

Beth-el means house of god.

The seat of memory is in the brain, and it comes down, indicating that respiration is under mental control and nervous impulse. This impulse is of the pneumogastric nerve, the great nerve of the sympathetic system.

There is quite an interesting family history here.

Eli is of the race of Ithmar.

Ithmar means a place of palms, signifying victory.

Ithmar succeeded Abdon, meaning servile.

Thus victory is born of servility.

Ithmar was the youngest son of Aaron.

Aaron means enlightener.

Victory is to proceed from enlightenment.

It is a very remarkable thing that these names and their significance thus fall together to tell a consecutive story.

We are surely getting at the heart of it now.

The high-priesthood was taken from Abiathar, meaning the father of abundance, who was a descendant of Eli and was given to Zadok, meaning justice, who was of the race of Eleazar, meaning the help of god. Eleazar is the third son of Aaron.

Eliezer, the second son of Moses, also means help of god. He is of Damascus, meaning a sack full of blood, signifying the heart.

Eliezer is the steward of Abraham's household and is sent to Mesopotamia to procure a wife for Isaac.

Abraham means the father of the multitude.

Isaac means laughter.

Rebekah, Isaac's wife, means snare.

She is the mother of Jacob and Esau.

Jacob means supplanter. He supplanted Esau.

Esau means the finisher, the avenger.

Thus we see this is a personification of an organic process, and a lesson in physiology.

In other chapters we have demonstrated that the old testament signifies the body and external organs and processes, and the new testament the inner organs, and the mental processes, with an inspired enmity between the two.

We must not overlook the important fact that Eliezer, the help of god, was sent to Mesopotamia to find a wife for Isaac, and brought back Rebekah, a snare.

Laughter very often is associated with a snare.

Mesopotamia means Syria, or Aram, located on the river Euphrates. This is very significant.

Abraham is promised that he shall become the father of a multitude.

The Euphrates signifies fruitful, also dispersion.

Aram means one who deceives.

Syria, the Hebrew form of Aram, means deceiving.

Jacob, the son of Rebekah, snare, means supplanter, meaning to acquire by unfair means.

Behind the laughter of Isaac is a snare, the growing multitudes of fruitful Abraham, being trained in deceit, and dispersed over the earth to supplant established nations.

It is out of Jacob that comes the whole Hebraic romance. It is out of him that comes the new race to supplant the old, the new, experimental government to supplant established rule.

Josephus tells us that the Euphrates river denotes dispersion. Also that the river Pison or Phison signifies the multitudes flowing into India.

India signifies praise of the Lord and the law, identically fitting in where they belong.

Is this not a palpable scheme, hidden in figures and allegory? It signifies a scheme to enforce obedience to the church by law.

We invite any one to prove by better evidence that this is not true.

Now following John, we may examine Christ, whom he so ardently advocates. Zacharias also means tradition as well as memory.

While memory records tradition, the latter could not exist without memory.

Memory is general, but tradition is specific. John spoke from memory in a pretense of reviving an unwritten tradition. This was necessary for several reasons; the most urgent reason being the fact that the actual assembling of the scheme occurred several centuries after the period from which Christianity had to date its beginning. Tradition was necessary to span this lapse of time, when there were no gospels to preach, a period exceeding two hundred years after the alleged coming of Christ.

The preaching of John was retroactive.

This becomes one of the evidences of subtle learning of those responsible for this astounding system. The lapse, over which John erects a traditional bridge, symbolizes the lapse between inspiration and expiration. This is the period of barren-

ness of which Zacharias and Elisabeth complain. This at once gives to them both physical value; Zacharias is inspiration, and his wife, Elisabeth, is expiration. The product is John, who so closely resembles him that he is accused of being the Christ.

This may be explained chemically.

Inspiration brings nitrogen and oxygen, God and Christ, into the body. Expiration expells carbon dioxide, carbon, and oxygen, John and Christ, out of the body. This is the first resurrection.

John explains this.

"I baptize you with water, but he that cometh after me is mightier than I; he shall baptize you with the Holy Ghost, and with fire." (Matt. 3:11.)

"He it is, who cometh after me is preferred before me." (John 1:26-27.)

"Christ revealed in a flaming fire from heaven." (II Thesalonians 1:8.)

Fire symbolizes judgments, in the Christian code.

Therefore Christ is the spoken word.

Moses thundered and lightnined.

Elijah called down the fire.

John quenched these to make way for Christ, the sunlight, but is still symbolized by lightning with the wind as his fan. (Matt. 3:12; Luke 3:17.)

The spoken word is the manifested spiritual Christ, whose spiritual body is the spinal nerves. This is the reflected Christ, brought down from the heaven, the brain, and is preceded by John, human speech.

Christ, as muscular impulse, born of the will, also is begotten of the Holy Ghost, in Mary.

It is by the breath and through the blood that oxygen heals and saves men. Therefore the essential life-giving element in the breath is oxygen, the vital element of the blood.

This identifies Mary as the virgin arterial blood, commonly called the "salt-sea of the human system," and the word Mary is derived from Mer or Mere, signifying the sea.

Mary gives birth to the physical body of the incarnated Christ. The blood carries to all parts of the body, the living proteids of which the tissues are formed.

"Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.

"Whoso eateth my flesh and drinketh my blood, hath eternal life." (John 6:53-54.)

This is preached to the internal system.

Applied to the individual man, the first refers to our usual food consisting of solids and fluids which are subject to disintegration. The latter is the regenerative protoplasm or pabulum, containing the virgin atmospheric oxygen, to become the living energy of the muscular man, which is the natural body of the man Christ, the mediator between will in the brain and action in the bones, god and the earthly man.

The heart is called "the receptacle of all wisdom and the fountain of all knowledge," meaning the flow of the venus blood into the heart, with the tradition or memory of all its bodily experiences, and the flow of virgin arterial blood from the heart, to replenish all the body with new life, hence the old tradition is forgotten. "Let the dead bury their dead." (Matt. 8:22.)

This is due to muscular action.

"Christ is the power of god and the wisdom of god." (I Cor. 1:24.)

Therefore he is both the spoken word and the muscular action.

It is evident this is vital energy, the life of animal being, controlled by understanding.

The Christ principle executes the will of god in the physical world, by word and action, through the physical agents, the tongue and the muscular system, expressing wisdom and power.

"Christ of God is made wisdom." (I Cor. 1:30.)

"Wisdom is the principal thing; therefore get wisdom and with all thy getting get understanding." (Prov. 4:7.)

Without intelligence and understanding, muscular action, the articulated skeleton, the solid, Adamic man of bone, would be a useless thing.

This makes plain the identity of the holy ghost as the air we breathe, giving to this vital medium a chemical value $N^4O=$ 72. Seventy-two Hebrew scribes interpreted the scriptures.

We have our doubts whether these wise experimenters knew the proportions of nitrogen and oxygen contained in the air, and the mechanical nature of their combination, yet there is a mysterious seventy-two running through the whole Bible scheme.

The Christ principle is that intelligent chemical power which permeates the whole body and causes it to function wisely and with understanding, hence the christ power within us may be measured by the wisdom of our acts.

The several parts naturally blend into one another under the complete control of one intelligent source of impulse, the brain.

This is a beautiful gnostic lesson, involving astronomy, chemistry, and an astonishing knowledge of physiology and anatomy, in view of the supposed early period when the biblical work was produced. It only proves what terrible sacrifices humanity made to bring on the "dark ages."

God, the electrical, universal mind, with its seat in the brain, sends John, the atomic being, in the sympathetic nervous system, to announce the coming of the spiritual christ through his spiritual body, the spinal nerves, to take possession of his natural body and become the gaseous man in the muscular system, to give life and animation to Adam, the solid, earthy man of bones.

What about the woman? She, most of all, represents a special dispensation.

"For the man is not of the woman; but the woman of the man." (I Cor. 11:8.)

In the cosmic process the planet symbolizes Adam, from which Eve is taken in the form of the crescent moon, the symbolical rib.

In the earthy man the marrow symbolizes woman. Evidently it is the theory that the marrow of the bones is a product of the bones themselves.

We willingly accept this theory. The bones must produce a physical as well as a spiritual fruit, like all other tissues. Motion is the spiritual fruit, and, it is safe to say, the marrow is the physical fruit of the bones. The perpetuation of the living cells in the bony structures is a reproductive process in the marrow, replacing the waste due to action, and we believe this has to do with nerve tissue to perfect the cycle.

"Neither was the man created for the woman, but the woman for the man." (I Cor. 11:9.)

Let us return to the introduction of the new dispensation. The new already has been rehearsed in the old. It is not a gradual merging of the one into the other, but is an abrupt contrast between the dead and the living. Only memory and tradition, in the aspect of a previously prepared prophecy, are brought over into the new, and these die in fulfillment. The Jordan is the dividing line. When all prophecy is fulfilled, then comes the end.

Moses died according to prophecy when his work was fulfilled. (Deut. 34:5.)

Aaron, enlightenment, died according to prophecy. (Num. 20:24.)

Elijah died according to prophecy. (II Kings 2:1.)

Zacharias died at the entrance to the temple, signifying that tradition was not to be perpetuated in the body, which is true. Tradition represents the dead waste of the body and is eliminated as its excrements.

John is quickly beheaded after introducing Christ, de-headed would be a better word, for speech dies upon leaving the mouth, as far as sound is associated with it.

Christ is crucified in order to complete the similitude and leave to the church his divine powers. The body is the church, Christ is the head of the church. In nature when the head is severed from the body it dies. This again proves the church abnormal.

And these are but the leading characters. It is a strange fact that practically all the leading biblical characters meet with an untimely death. Surely it is anything but a sane calling with such flimsy evidences of reward.

It is plain that the reason is, these are but figurative characters and their murder involves no actual turpitude, and it is essential to eliminate them from further active participation in the system, which now is become but the putting into actual practice of that which has been so elaborately designed and rehearsed in the wholly romantic Hebraic system.

That prophecy is a fixed thing is easily proven.

"But the prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. 18:20.)

Here god is speaking although he is "neither man nor son of man."

The test of true prophecy is absurd.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." (Deut. 18:22.)

This is the stuff contained in the mass of testimony left in Gilead.

We believe it will be interesting to examine some of the surrounding facts associated with the immediate introduction of the Christian dispensation.

Elijah represented the active prophecy of the old testament, which could not pass over Jordan. He transferred his prophetic office to Elisha, who inspired John, who was the temporary, living prophet to announce the coming of Christ.

In view of what we have said in our previous chapter, it is evident that Elijah assumes the attitude of the electric god, for the meaning of the name is the Lord is God.

John is believed to be Elijah, also Christ, but says:

"I am not the Christ." (John 1:20.)

When asked if he were Elias, meaning Elijah, he said

No, and he then declared: "I am the voice of one crying in the wilderness," as said by the prophet Esaias, meaning Isaiah.

This clears the matter.

Elijah, prophecy, in the Hebraic dispensation, is the supreme power to be transmitted to Christianity. Therefore god takes him, as spoken by god.

Elisha, the salvation of god, is made the agent for transmitting the power of prophecy over the Jordan. He speaks for god, not as god.

We may now understand why Eli + sha succeeds Elijah. Shah means monarch. Monarchy is to be established, that is why the "Kingdom of God" is so persistently named.

Esais, of whom John speaks, is the prophet Isaiah who prophesies "the voice of one crying in the wilderness," he speaks of John.

This refers to the wilderness through which the Israelites had passed before crossing over Jordan, the wilderness of ignorance, before the coming of Christ, the light of the world, human intellect.

Isaiah means the salvation of John.

Active prophecy was to give way to the voice of the evangelist or preacher.

"And the word was made flesh." (John 1:14.)

In simple, the evangelical work was personified in John. Where the Hebraic god was in heaven speaking through his prophets, we see in the Christian dispensation god becomes personified—god in the flesh. This we believe reveals the human tongue as the god manifested in the flesh through Christ.

All of these fanciful personages are but personified principles, like thought, speech, muscular action, etc.; put in forms they become flesh.

In a special chapter we exhibit the personification of the bones of the body, as representing the Israelites in which Abram, Isaac, Jacob, Noah, Shem, Jepheth, Ham, and their offspring are conspicuous characters, all merely symbolizing essential names, places, and conditions found in the grand rehearsal of the Christian exploitation.

It is useless to attempt to justify or defend the Christian scheme on any ground, so long as it is based upon fictions like these.

The well established fact that there is no more authentic foundation for the characters of the new testament than for the old, clearly reveals that the whole mass is fiction. For two hundred years there did not exist an authentic gospel of the new testament. The plea that they were lost is too puerile for consideration. To say they could be restored by traditional stories is equally absurd.

If one single important character is a myth, the whole Bible fabric falls to pieces. Origen, one of the founders of the church, admits that Christ is but a figurative thing. Why, then, should any of the others be real, living characters? There is not one single evidence outside the Bible lore, to prove they are, and yet they are all "preached to the multitude literally."

How long will this false pretense continue? How long will humanity survive under a dual government maintained by corrupt political intrigues?

PART XXV

CHRISTIAN MYTHOLOGY. CREATING FALSE BELIEFS

(A single false belief may poison the blood of a nation.)

Having taken a superficial view of the whole subject, to give understanding, we may now focus the plot into a more visible form.

The ecclesiasts conceived the idea of organizing a universal government to control and develop all of mankind, through which to exploit its powers and glorify itself.

Established civil governments, and strong kingdoms, already established over nations of well civilized peoples, forbade a direct introduction of such a revolutionary enterprise. Therefore a secret, oath-bound priesthood assumed the task of elaborating a religio-political organization to surreptitiously usurp control. This necessitated an authority superior to recognized civil authority.

The religious aspect was to win and convince the masses of people, and the political aspect was to persuade, bribe, and coerce civil rulers.

The whole scheme was worked out and theoretically rehearsed before it was cautiously introduced. To be a universal religion it was necessary to adopt the leading doctrines of all the influential forms of religions, that it might be "all things to all men."

To be a universal government it was necessary to establish a divine authority to appoint and depose kings, such authority to come direct from its fictitious god.

To this end the ecclesiasts plagiarized every important doctrine from previous religions and it secretly includes their gods, and pretends, figuratively at least, to worship them—sun-gods, fire-gods, light-gods, images, and natural objects, also innumer-

able others, including the ancient phallic worship, human sacrifices, and cannibalism.

Genesis is the text-book minutely covering the genealogical line essential to establish the divine authority from god. This is a wholly fictitious and fabulous story with a childish attempt at adjustment with the scientific knowledge of that period, in order to claim also a divine right to all wisdom, and to teach the future generations.

The pivot upon which the whole enterprise turns is the power to rule and enlighten the new posterity to enable it to raise up a super-people wholly under its rule of obedience and discipline.

The first five books of the old testament are named the Pentateuch, "the five-fold book," meaning in the Hebrew Torah, "the law."

Ecclesia is derived from the Greek, signifying a legislative assembly.

Thus, from the very beginning, a form of law-making sovereignty was contemplated, the underlying purpose being adroitly concealed by an elaborately designed code wrapped in a bombastic and entertaining romance and fable.

The first ten words in the Bible establish the ecclesiastic or heavenly people who are to rule, and the common or earthy people who are to be governed.

Heaven means ecclesiastic government.

Ecclesia means the law-making power.

Earth means the common masses of producing people.

This signifies a self-appointed guardianship over mankind and the usurpation of the powers of long-established civil institutions, which naturally have been developed out of the expanding intelligence and wisdom of evolving races.

There is not one single word or indication to justify this enterprise. Every page of church history not sweetened by a fictitious genealogical tree, condemns it as an evil thing. It confesses its antagonistic and warlike character and its determination to tear down what civilization has builded up.

In its fabulous story of choosing a people for its exploitation it reveals its whole scheme. It attempts to imitate the god of nature and to design a human institution after the visible processes and forms of creation, using all visible natural objects as secret symbols.

The mountain is the church; the sea the holy see. Waters are ordinances and peoples. Rain is doctrines. Dew is conversions.

Nearly every word has some significance of law, rule, or coercive power.

Heaven is above the earth—the air.

Earth means the people—the earth.

Water means ordinances, laws—the water.

Fire means judgment—the fire.

Thus they utilize every element.

In choosing a people its first name reveals its purpose.

Jacob means to supplant.

Rebekah his mother means snare.

To conceal this, Jacob's name is changed to Israel, meaning who prevails with god, a prince with god.

The object of this is to establish the church as a mediator between the people and the law which judges and punishes—the original idea of the traffic in sin, the sale of indulgences.

“There is one mediator between God and men, the man Christ Jesus.” (I Tim. 2:5.)

The first form of this law is a superstitious fear of an invisible power, a “fearful,” “terrible” god.

The second form is a code of written laws executed by the high priest and judges under the church control. God becomes discipline.

The third form is law made and executed by kings or independent governments. God becomes established authority.

The fourth form is the law secretly inspired by the church and executed by governments under its secret control. God becomes intrigue.

The confessed method by which this chosen people is to be drawn out of established nations, as a basis of church support,

is by temptations, fall and redemption. This is the reason for secret intrigue.

"Hath God essayed to go and take him a nation from the midst of another nation by temptations and by war?" (Deut. 4:34.)

The very first character called the father of all this chosen people is tempted by this god. "God did tempt Abraham." (Gen. 22:1.)

This is a sinister thing. It was to test the priest to see if he would murder his own son at the command of his superior.

We shall find ample justification of this in the new testament.

"He that loveth son or daughter more than me is not worthy of me." (Matt. 10:37.)

"If any man love not the Lord let him be anathema, maranatha." (I Cor. 16:22.)

In modern Bible dictionaries this word anathema is defined as meaning devoted, but this does not complete the significance in this verse. It is usually translated accursed.

In its complete sense translated as devoted, it means devoted to destruction.

It corresponds to the Hebrew Herem, accursed. (Rom. 9:3 R.V.). Hiram means he that destroys. The original Hebrew meaning of *crucify* was accursed.

In Greek it signifies destruction; in Aramic Maran-atha, one accursed at the coming of the Lord.

This is the method by which superstitious fear was hammered into ignorant humanity as a bugaboo to children.

"As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:9.)

Let us drive this home so there may be no misunderstanding. In the Mosaic period this word anathema was taken more literally. Anything which was anathematized was devoted to Jehovah. If it was some inanimate object it was to be given to the priest. This was a peculiar method of confiscation, luxuries being denied to the Israelites. If it were a living thing,

even a human being, it had to be slain, for anything once given to Jehovah was irredeemable.

This is why the word devoted takes the place of accursed in defining the word anathema. The priesthood did not want accursed things on their hands. Devoted means pious.

In preparing its chosen people, ecclesiasticism attempted to apply the processes of nature.

All this remarkable fable was conceived and elaborated by the so-called church fathers. Before we show the method by which the seeds of ecclesiasticism were to be sown we shall call attention to the secret underlying suggestion, sugar-coated in beautiful, gnostic language.

Clement of Rome, one of the apostolic fathers, is the author of the following:

"The sower goes forth and casts it into the ground: and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then, out of its dissolution, the mighty power of providence of the Lord raises it up again."

Reader, does that look like a loaded bomb?

Well, it is! This was Clement's idea of the resurrection, purely a gnostic lesson, nevertheless a simile of tremendous importance. (Read Matt. 13.)

We find in Corinthians the manner of the resurrection.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.

"It is sown in dishonor; it is raised in glory." (I Cor. 15:42-43.)

This is the wickedest proposition advanced by the ecclesiastical idea, and it was literally carried out.

The older mankind must die that its sins, its strength, its influences may not interfere with the exploitation of the new crop, the new generation which the church proposes to raise up and train as its exclusive race. Therefore the seeds of destructive sin are sown to produce a new but tender, pliable and ignorant crop.

"Our old man is sacrificed that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6.)

Who says this is not so? Then turn back to Joel and you will find this prophecy:

"Put ye in the sickle, for the harvest is ripe: come, get you down: for the press is full, the fats overflow; for their wickedness is great.

"Multitudes, multitudes in the valley of decision." (Joel 3:13-14.)

This means humanity, ripe for the slaughter.

"Thrust in thy sickle, and reap; for the time is come for thee to reap, for the harvest of the earth is ripe." (Rev. 14:15.)

Do you still believe this conceals no sinister meaning?

"The field is the world; the good seeds are the children of the kingdom (church); but the tares are the children of the wicked (not of the church).

"The enemy that sowed them is the devil: the harvest is the end of the world (the end of the church scheme), and the reapers are the angels (priests).

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

"The son of man shall send forth his angels (agents) and they shall gather out of his kingdom all things that offend.

"And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

"Then shall the righteous shine forth." (Matt. 13.)

It is estimated as a fact in history that fifty millions of innocent, human beings were sacrificed in this manner by the inquisition, in an effort of fulfillment of this hellish suggestion.

Is this liable to happen again? Another period of reaping is close at hand for the "wickedness is great."

Who is responsible for the sowing of this wickedness?

"And when the thousand years are expired Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth." (Rev. 20:7-8.)

Who has this power of "loosing and binding?" (Is. 58-6, Matt. 16:19; 18:18.)

"The Lord looseth prisoners." (Ps. 146:7.)

Now let us return to the original theme of this chapter.

We have repeatedly said that the original purpose was to sow wickedness to debase humanity that the younger generation under the control of the church would see the dangers of it. When these wicked conditions reach a climax, the church begins its harvest. It sends out its swarm of evangelical workers to preach and gather in the broken derelicts who have tasted of the dregs. Do not be deceived, this is not a natural process.

Moses erected the brazen serpent to heal, not prevent, and this is the theory. The more there are to heal the greater the field of the harvest. This healing process is a profitable enterprise.

Israel was first sent into Egypt.

Egypt means oppression and affliction.

A man must taste of the prison to appreciate liberty and respect for the power which releases him. If this were not true there would be no merit in the boast: "The Lord looseth prisoners."

Moses symbolizes the loosing from prison, from bondage to oppression and affliction.

The Israelites are tempted into the wilderness of sin, and this is called a "great deliverance."

Let us examine the agents in this act.

Moses means extraction, to draw out.

Aaron means the enlightener.

Aaron's first son is Nabab, meaning the liberal, voluntary gift.

Aaron's second son is Abihu, god is father.

Aaron's third son is Eleazar, meaning court.

His fourth son is Ithacar, meaning palm, victory.

The law, enlightenment, liberality, court, what next? Aaron takes for wife Elisheba (Elizabeth), meaning oath. Hur helps Aaron to uphold the hands of Moses. Hur means whiteness, absolution, liberty.

Is there no significance in this combination?

How does it happen that a man who is charged with an offense loses his liberty; goes into the court; holds up his hand, and makes an oath, to regain his liberty.

This is symbolical of the people being in bondage to oppression, affliction, and ignorance, and being released from this state by the enlightenment given them by the church, which gives them certain liberty of speech and action, under oath not to exceed prescribed bounds under pain of punishment.

Both Nadab and Abihu, Aaron's first two sons were burned as heretics, exceeding the terms of their liberty of speech,

As we have previously shown, the journey through the wilderness is simply the rehearsal of that which is outlined in Genesis, to be put into actual practice by the Christian dispensation.

"Call upon the Lord and he will save you."

For centuries in England the church stood between crime and justice by the law called the "benefit of clergy," no matter what the crime, and, if convicted, the repeating of the so-called neck verse, the first verse of the fifty-first psalm, took the case of any one under the protection of the church out of the jurisdiction of the presiding judge. Such was the power of the church to override the law and save.

"Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions." (Ps. 51:1.)

This was the "neck verse."

The church was exploiting its own usurped power as the power of god, to convince the people of the importance of coming under its protection.

Let us get back to the main theme.

All religions, from antiquity to the present time, have a mythological basis, which becomes more plausible, personal, and systematic as human conscience is awakened and intellect reveals the absurdities of the early romance and fable of the more superstitious age. Religions would cease in a day could all humanity be purged of superstitious fear. Could a law be

enforced making it a crime to deceive ignorant persons to cause them to believe in a fabulous and unknowable god, the priesthood would instantly fade away.

The Christian mythology is an elaborate system concealing contemplated enterprises by which the energy of the masses may be made to contribute to its support, and by which it may coerce this maintenance. The following framework of the scheme will make it plain.

CHRISTIAN MYTHOLOGY:

Earthy period	{ Cain, vegetation.
Adam	{ Abel, atmosphere.
Production	{ Seth, animals.
Water Period	{ Shem, place.
Noah	{ Japheth, growth.
Distribution	{ Ham, support. (Ham becomes Canaan, merchandising.)
Air period	{ Abraham, progenitor.
God	{ Isaac, succession.
Increase	{ Jacob, expansion.
Fire period	{ Moses, legislation.
Jehovah	{ Aaron, education.
Regulation	{ Joshua, warfare.
Light period	{ Church, religion.
Christ	{ King, authority.
Dispensation	{ Nation, people.

Christ is the Lord, meaning loafward, bread dispenser.

"Before the child (Christ) shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken." (Is. 7:16.) This refers to Assyria, meaning happiness.

This is the fanciful framework of the Christian scheme almost wholly gnostic in its origin and following the theories of ancient philosophers. Branching out from these characters are the genealogical branches symbolizing the policies and practices by which the Christian scheme is put in actual execution.

This is all there is to Christianity. Those who conscientiously believe they are good Christians need not feel regret that they may have to dodge the debris of this falling idol. It will bring their religion home to roost where it belongs. The god of nature is enthroned in every man's conscience if he will only recognize him. His name is reason, one of the most peace-loving, friendly companions imaginable. It is not necessary for anyone to abandon a sensible religion, and a real god, to eliminate Christianity with its terrible burdens upon humanity. There is no sense in a proposed human mediator between the true god and man. No external prayer can benefit the individual, his prayer alone can make the psychic impression, and that impression may work good or evil to ourselves. Good is god, and evil is the devil.

When you read the old testament, just keep this in mind. You are reading the fictitious history of a fabulous and impossible people. Testament merely means witness, and does not properly apply to the "old" and "new" sections of the Bible. Covenant is the proper word. The ecclesiasts made a covenant with themselves and attempted to make a witness out of its own fabrication.

When you read the gospels of the new "covenant," remember they are in no sense authentic. The word gospel explains itself. God = good, spell = story, making a good story. Nobody will dispute this.

Don't be made a fool of by others, and don't make a fool of yourself. What do you suppose nature gave you the faculty of thought for, if you must depend upon others to do your thinking for you?

We know quite well how important this question is to conscientious believers in Christianity. They have had hammered into them so many irrational beliefs as a bribe to draw them into the church, it is difficult to give them up. No one likes to admit that he has permitted himself to be fooled and deceived, yet it is often a relief to do so.

The sale of indulgences and the idea of a purgatory are purely money-getting schemes. Both should be prohibited by law as obtaining money under false-pretense.

The next fictitious doctrine is that which teaches an individual immortality of an individual soul after the death of the body.

Those who have been permitted to review and criticize our work invariably observe that we say little of the immortality of the soul as taught by the Bible.

Christianity explicitly declares that immortality is eternal life. (I Tim. 1:16-17.)

Christ alone enjoys this immortal state.

"King of kings and Lord of lords.

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see." (I Tim. 6:16.)

The promise of eternal life and immortality is only held out to encourage the priesthood in its work. (II Tim. 1:10-11.)

It is not intended that man shall have eternal life and immortality.

"Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat and live forever.

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." (Gen. 3:22-23.)

Thus man was condemned to eternal drudgery by the priesthood.

"Us" signifies the élite, the priesthood.

Good and evil signify god and the devil, intellect and ignorance, light and darkness.

That man is not to rise again is made equally emphatic in the same chapter.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:19.)

Is there any promise of eternal life and immortality in this?

Now, let us get at the truth. To conjure a soul the ecclesiasts differentiate between the mind which thinks and the body which acts, and in the face of their own secret understanding to the contrary, they inspire the belief that this mind takes on individuality after the death of the body. This is pure hypocrisy, and we are going to demonstrate it by their own system and without going into a technical argument of the subject which belongs in our other volume, *THE RESURRECTION*.

In our gnostic volume we advance the theory of a universal mental pabulum, in which is recorded, in a potential state, the memory of every experience in the creation of matter and material bodies. Matter and material bodies are created through which to place this stored wisdom into the active state of mentation. In the active state it is expansive, and radiates wisdom. In the passive state it is conserving and absorbs wisdom. This is beautifully symbolized by the gnostic cosmogony from which the Christian idea is drawn. The sun radiates energy and begets light. The moon receives energy and reflects light. The sun begets physical action and the moon begets mental action. These unite to reveal wisdom.

This is the universal respiration.

Now, what have we?

The universal pabulum exhales the wisdom which constructs the physical being and enables it to formulate thought. It inhales the breath of physical nature, which is the fruit of that thought. This is the basis of our theory that universal mind is all mind, and that we live in constant contact with this universal state, drawing our inspiration from it and contributing our thoughts to it. Therefore our immortality consists of

our mental contributions to the great potential being who is "all and in all."

It is a simple chemical theorem. That for which the universal mind has attraction is absorbed by it as stored wisdom. That which does not enjoy this affinity is rejected. Consequently this universal body is a reasoning body, in the sense of selectivity. It selects that wisdom which is useful for its creative purposes, and rejects that which it cannot use. This differentiates between good and evil.

Let us give a physical similitude which convinces us that ecclesiasticism has this identical theory in mind.

In previous chapters we have explained the use of the physical manifestations or gnostic symbols by the ecclesiasts.

Every river system in its flow towards the sea has two motions, a forward current and a lateral wave motion. The first is permanent, and is the motion which carries the waters into the sea. The latter is an eccentric motion subject to the vicissitudes of wind, and purposeful or accidental causes. This accumulates and distributes the foreign substances which find their way into the stream. They are cast toward the shores, there to accumulate as debris. Out of this spring both vegetation and animal life, which throughout the world are found most prolific along the water streams. This is the planting of seeds in corruption to rise up in incorruption.

This motion knows neither good nor evil, because it is subject to accident and has neither reason nor understanding. But the current which moves the waters toward the sea has a mission to perform, and it frequently performs miracles to carry forward its purpose. The waters in their course dissolve the elements of which the earth is composed, take up the salts in solution, and carry them into the sea. The most conspicuous result is the large quantities of chloride of sodium found in sea water. This is due to chemical action, hence the comparison is between the corruption of the river and the purity of the sea.

This is taken to symbolize the corruption of the people flowing towards the church as compared with the elect of the holy see.

The good and useful follow the current to the sea; the evil are cast along the river course as derelicts, forsaken, abandoned, with a possibility of rising up in incorrupt forms.

This symbolizes the absorption of the good and useful thoughts into the universal sea of potential mind, and the rejection of the evil and harmful. But this is only half of the act, the inspiration.

The sea having purified the waters which have been conducted to it by the river, they are raised up and sent out over the lands in the form of clouds to rain pure water upon the earth. The rain symbolizes doctrines in the ecclesiastic similitude, hence the clouds symbolize the evangelical propaganda, giving to the people the mental training which it desires they should have. Thus they reveal that they entertain the belief that in the active state the universal mentation distributes *en masse* only that which it desires physical nature to inhale or absorb.

Let us sum up in a few paragraphs the substance of this idea. The universal body, in its passive or potential state, is an invisible, impalpable, spirit substance which is wisdom. This wisdom assumes an active state for manifestation, requiring the creation of matter by a conversion of its own substance through which to physically express and reveal itself. Thus unity creates duality, mind and matter. Mind and matter beget thought. This is the trinity.

Whether he is the author of the aphorism or not, Prentiss Mulford is right, "thoughts are things." To complete the cycle these thoughts become the breath and food for the universal pabulum, and they are absorbed into it, becoming potential wisdom, the store of mental food for future creations.

We shall attempt to explain why this stored wisdom is not immortal, although the spiritual fruit of the physical creations.

Its purpose is for mental food for the material creations. It is stored in vibratory combinations. When these combinations are absorbed by physical bodies, they are chemically digested and broken up. By this process they are put into the active state, being translated into thought. Therefore wisdom

is converted into knowledge by understanding, and intellect is manifested to the extent of the mental power to translate the universal waves.

The animal brain is the mechanism which translates universal wisdom into thought, therefore we are compelled to believe that all thought is evolved from the universal pabulum through the brain as a receiving and translating agent.

The radio receiving instrument is a mechanical brain which receives out of the atmosphere, the gaseous world, the coarser waves created by mechanical and human sounds, and translates them back into the original understandable sounds. Although in different planes, thought transmission being vibratory and silent, and sound transmission being gaseous and audible, the process of transmission is identically the same. The one is received and translated by the internal sense centers, and the other is translated by the external sense organs. Therefore there can be little doubt about the transmission of vision waves as well as sound waves in due time. The transmission of sound waves is practically instantaneous over the radio system, consequently time is not an element in thought transmission.

The longing for immortality on the part of humanity is a cultivated thing and wholly physical, a thing of the flesh. It belongs in the same category with a longing for many unattainable things which had we never heard of we would never crave. It is only the cyclic life that is eternal and immortal.

The true mental aspiration should be to bring one's self into conscious contact with the universal mentation, that we may develop our intellect with pure food, the essenic wisdom which may only traverse the vibratory waves. The whole world caters to sound, hence it cannot rise above the gaseous plane. Sound is an irritant, and begets confusion. Silence is restful and calms the angry mind and soothes the tired body. The formula is simple: Learn how to think, and strive to get understanding. This will bring you closer to an immortal state than any other thing a human being can do.

PART XXVI

A BRIEF COMMENTARY ON FLAVIUS JOSEPHUS

(“Birds of a feather flock together.”)

Like the tracks of the prehistoric Dodo, the imprint of Christian error is perpetuated in the petrified slime of antiquity.

The word Dodo means silly; which equally applies to the other, for only the silly could conscientiously advocate belief in the so-called evidences, which are conjured out of the fertile brains of designing priests to give plausibility to fiction.

No unprejudiced person, familiar with the construction of the Bible, can read the works of Flavius Josephus without realizing that these writings are wholly inspired by the same spirits that formulated the old testament. The necessity for some historical corroboration, inspired the work. Moreover, it could utter things which could not be said in the scriptures without betraying their ulterior character.

Josephus' works are no more intended for popular consumption or “private interpretation” (II Peter 1:20) than are the scriptures.

Our brief commentary upon Josephus will, we are confident, sufficiently demonstrate the ulterior and deceitful character of these writings to satisfy the most skeptical.

It is by examining the alleged evidences which are quoted to strengthen the Christian pretenses, we find many evidences of intrigue and duplicity. We shall especially refer to the so-called “Jewish history” by Flavius Josephus.

Surrounding this purely inspired work are all of the earmarks of collusion.

Let us first analyze the name.

Flavius is the name of a line of Roman emperors, Vespasian and his sons Titus and Domitian. Titus Flavius Ves-

pasianus was emperor of Rome from 70 to 79 A. D. He "destroyed Jerusalem" in 70.

Therefore Flavius is not a Hebrew name, and it is not likely that Josephus would have been given, as a child, a Roman name in these circumstances.

It is more than suspicious that he deserted his own people after Vespasian had conquered them, and made his home with the emperor. It seems likely that this was a betrayal, for he received large tracts of land in Judea and an annual pension, and thereafter was called Flavius.

So much for his adopted name.

Now we have something more tangible. His real Jewish name is Joseph ben Matthias, which means Joseph son of Matthias.

In Matthew's genealogy of Christ, Jacob is the son of Matthan and Joseph the son of Jacob. In Luke 3:24-25, Joseph is the son of Mattathias.

Matthew, Matthan, and Matthias all mean the same, god's gift, and they all write Jewish legends. In each case some increase or strength is added to the scriptures. Joseph means increase.

In our candid opinion, this is too close together not to have some significance. He is of "priestly descent" by his own words.

Gods' gift signifies the gift of language as is made known by John, meaning the same, signifying the evangelist, preacher, exhorter. It is to strengthen fictitious Jewish history that the alleged Flavius Josephus writes.

It was absolutely essential for the Christian exploiters to have some historical backing to their enterprise. Nevertheless Josephus himself says:

"My work contains all our antiquities and the constitution of our government, as interpreted out of the Hebrew scriptures."

That means exactly what we hold to be true, that Josephus' history is only doctored up from the same materials as found in the old testament, after that work was completed, to make

them correspond. If this be true, then the same code will appear in both works, which should be convincing, for it is not found in any other works.

* Josephus himself promised that he would write an interpretation of the scriptures, which, by his language, he could have done, but if such a book ever appeared it was wholly suppressed, for there is no record of it extant. It is said by some to have been written and, like the gospels for the first two Christian centuries, it was conveniently "lost."

Josephus does not respond to the code, but Joseph means increase and sephar means scribe, a book, a haven.

In the preface of his work, he mentions Epaphroditus as his most beloved friend and counselor. This was the Roman friend of Paul. (Phil. 2:25.)

Epaphroditus means lovely, agreeable, handsome.

It is peculiar, too, that Josephus mentions favorably in his preface, Ptolemy Philadelphus, meaning brotherly love.

We are especially interested in the confession of Josephus that his works "all have reference to the nature of the universe." This specifically means gnosticism, and is intended to apologize for the gnostic character of the Bible.

Now, Josephus, like all men who attempt to impersonate others in their writings, leaves the finger prints of mental reservation and fear of a slip. "While our legislator (Moses) speaks some things wisely but enigmatically, and others under a decent allegory. Those that have a mind to know the reasons of everything may find here a very curious philosophical theory, which I now indeed waive the explication of; but if God afford me time for it, I will set about writing it after I have finished the present work."

Do our readers doubt our own declaration of a secret code which interprets the Bible after this plain explanation by Josephus?

We declare that our own revelation is this long-postponed work.

The very first chapter in his work, *Antiquities of the Jews*, begins by saying that God placed a crystalline 'round about

the earth. The readers of our gnostic resurrection will remember our diagram of the first phase of the development of the planetary trinity, in which we expressed the theory that the cold body was surrounded by a photosphere of crystallized sulphureted hydrogen.

"And," he says, "This is for giving moisture."

We also explain how the oxidation of this photosphere produced sulphur and water. This gives us courage in our interpretations, but it convinces us that Josephus is too familiar with the gnostic philosophy in the Bible not to be in on the secrets of the Christian scheme.

He is only repeating from the Bible manuscripts. There is no other possible means by which he could repeat, word for word, the scheme of the creation as written in Genesis. It is evident that the old testament includes the whole scriptural theme.

"On the third day he appointed the dry land to appear, with the sea itself 'round about it; and on the very same day he made the plants and the seeds to spring out of the earth.

"On the fourth day he adorned the heaven with the sun, the moon, and the other stars." He classes the sun and moon as stars. This is not Hebrew history; it is gnostic astronomy.

There is a remarkable evidence here of the gnostic wisdom. It seems absurd, on its face, to say the vegetation should appear before the sun, moon, and stars, but if we examine our second phase of planetary development we find exactly the deduction he draws. The moon is not yet cast off the side of the planet, nor has the earth been released from the direct attraction of the sun by axial motion. Nevertheless, the sun has melted away the frozen mass from the side of the planet toward it, and there is no reason why vegetation, if not animal life, did not exist at that period. It is after the moon is cast off that it and the sun seem to take their positions in the firmament as distinctive bodies.

He attributes to Moses the statement that "God took dust from the ground and formed man, and inserted in him a spirit and a soul." This is taken from Plutarch's philosophy which

formed the trinity by the animal spirit connecting the soul and body.

But Moses did not say this.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2:7.)

Right here is a place for some one to explain why Josephus puts words in Moses' mouth giving to the first man both a spirit and a soul.

In I Corinthians 15:45, we read the alleged words of Paul:

"And so it is written, the first Adam was made a living soul; the last Adam was made a quickening spirit."

This signifies two individuals.

We have seen that both Paul and Josephus claimed a close friendship with Epaphroditus. It is evident they were all working together, and Josephus imbibed their ideas. Paul, in his first epistle to the II Thessalonians 5:23, says:

"I pray God your whole spirit and soul and body be preserved."

In his lives Plutarch does not mention Epaphroditus, but the code does.

Take your dictionary and look for the meaning of spirit and soul; they are one and the same.

Here is where Josephus received the idea that the earthy man was given a spirit along with his soul, not from Moses.

In describing the four rivers which watered the garden of Eden, he corroborates our interpretation that "waters" means peoples, and "rivers" signifies the dispersion of peoples over the earth and the courses taken.

"Phison means a multitude.

"Euphrate or Phrath, denotes dispersion.

"Tigris or Diglath signifies swift and narrow.

"Geon denotes, that arises from the East, stream."

We find no logical basis for his suggestion that "All the living creatures had one language at that time."

His interpretation is that originally it was not intended that Eve should bear children, because Eve meant life and the

waters—but life evolves out of the waters. His idea agrees with the statement that god deprived the serpent of speech and its feet, as a punishment. This forbids the idea of animal evolution. He concludes that all the animals had speech because words are put in the mouth of the serpent. But by Eve he means Evi, desire, the moon. Eve means life and the power of reproduction. Evi means desire, generation.

We find a curious interpretation of Lamech's lamentation (Gen. 4:24):

"If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold."

Josephus says: "Lamech had seventy-seven children by two wives, Silla and Ada," doubtless meaning "Zillah" and Adah. (Gen. 4:19.)

This probably refers to Noah, the son of Lamech, and his offspring.

Silla means branch, to spread out, as the branch of a tree.

Zillah means shadow, mysterious.

There may be some significance between these branches, shadows, and mystery.

Adah means assembly, council.

Lamech means poor, made low, who is struck.

It is evident that Lamech's reference to seven and seventy-fold vengeance had something to do with his seventy-seven children, but we know that the children of these fabulous characters signify functions and purposes.

The lineage of Lamech must mean from Noah to Jacob.

Whether it has any specific bearing or not, the genealogy of Christ by Luke 3 is 77, and it contains Joseph the son of Mattathias, the original name of Flavius Josephus, Joseph son of Mattathias. It is absurd to say these things are only incidental.

In speaking of Adam and his offspring, Josephus indulges in a palpable deceit by saying: "It would be too tedious to mention the names of the children of Adam after Seth," as though such a thing were possible; although some old alleged tradition puts Adam's children at thirty-three sons and twenty-three

daughters, or fifty-six children. We believe this is a chemical formula.

The first Adam specifically signifies the origin of vegetation.

To the children of Seth he gives credit as "the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order, and they carved this wisdom on two pillars which survived the flood." This is simply scripture metaphor. Nevertheless it gives credit to the priesthood for ancient gnostic wisdom.

Josephus got his dates mixed here, mistaking Seth for Sesostris, king of Egypt.

Seth worshipped the god of the universe.

We have shown in other chapters evidence that the earliest policy of the Christian exploitation was to displace the present people by a new class raised up under church influence. Josephus corroborates this deduction. "God determined to destroy the whole race of mankind, and to make another race free from wickedness."

This is a bold confession of the truth, and vindicates our interpretations of the secret scriptures.

This is the precedent which Christianity attempted to imitate when it brought on the "dark ages." It believed it could purge mankind of all it had learned, that a new mentality might be raised up, which would classify and distribute mankind to its design of a world civilization.

It is noticeable that Josephus imitates the style of Luke, instead of Matthew, in referring to genealogy: "the son of Enoch," "the son of Jared," etc.

In the third chapter of *Antiquities*, the intention is so plainly to fix up an authentic genealogy, it is pathetic. The inconsistency of believing that the beginning races of men kept accurate genealogical records makes it unnecessary to discuss the matter. The commentaries attempting to reconcile the absurdities found throughout such works must be either knaves or fools. We find a foot note at the bottom of the page before us, actually trying to fix the very day on which the alleged

Noachiach flood began. It is a crime to permit such stuff to be placed in public libraries.

In his vigorous efforts to prove that the Ark landed on Mount Ararat. Josephus belittles himself. He quotes Hieronymus, meaning sacred name, which means that no question regarding his authenticity is permitted, because he is concealed in the canonized apocrypha. It is curious that Josephus always quotes the enemies of his race. II Macc. 12:2 tells how, as a Syrian general, he permitted the treacherous drowning of two hundred Jews. Syria, in the Hebrew, is Aram, meaning one who deceives.

He also quotes Manasseh, meaning forgetfulness, and again is that taint of familiarity. Manasseh is the son of Joseph.

He quotes Nicholas of Damascus.

Nicholas means I overcome the people.

Damascus means a sack full of blood, burning.

He quotes one Baris, who evidently is the Bariah of I Chronicles 3:22, for the name means fugitive, and he says: "Many who fled at the time of the deluge were saved," according to Josephus.

Bariah was the son of Shemaiah, he who hears and obeys. There were twenty-five different priests by this name, a form of Simeon.

There is a difference between the Bible and Josephus regarding the flood worth noting.

God said to Noah:

"Behold, I even I, do bring a flood of waters upon the earth, to destroy all flesh." (Gen. 6:17.)

Josephus says:

"God said to Noad: 'It was not I who brought the destruction on a polluted world.'"

Despite the fact that god has just destroyed all men because of their wickedness, Josephus tells us that god prolonged the lives of men "because of their virtues," and because they were astronomers, and it was necessary for them to live six hundred years to complete their computations of the periods of the stars. Adding to this that "their food was then fitter for

the prolongation of life." This is a suggestive statement. It required five hundred years for ecclesiasts to totally suppress the gnostic science.

It is a suspicious thing that Josephus is as urgent in quoting authorities to the truth of what he writes, as the Christians themselves are. Moreover, it is impossible to find any record of most of the names he mentions as his authority, and those which are found are as amenable to interpretation by the Bible code as are those in the Bible, showing conclusively they are of the same system.

We find one curious interpretation by Josephus, which becomes significant, in view of the fact that his original name is Joseph. He says the Armenians call Ararat the place of descent.

Joseph means increase.

This is the place where God said:

"Be fruitful and multiply upon the earth." (Gen. 8:17.)

Naturally this is the starting point for the descendants of Noah, and these are due to increase, hence Joseph is part and parcel of the whole scheme.

This word descent is of the gravest importance at the turning point, where the Hebraic merges into the Christian dispensation. Jordan is the dividing line as symbolized by Elijah parting the waters with his mantle. Waters mean multitudes, and one of the meanings of Jordan is descent. As we have previously seen, some of the descendants of Noah do not pass over, therefore Jordan also becomes judgment in the sense of discretion, discernment, discrimination, decision. It was here that the greatest sagacity had to be displayed as to what portions of the old testament were to be acknowledged in the new. Prophecy especially was a thing which must be left behind, for the new dispensation was one of enforced fulfillment. This is why the Reubenites were not permitted to permanently cross over. John the Baptist symbolizes the temporary crossing over by Reuben in order to herald the coming of Christ. His death is necessary to prevent active prophecy becoming an element in evangelical work, to weaken the prophecy of the old testament,

which was the very foundation of the new dispensation. So fearful was John that this might not be misconstrued, he declared that he was not Elias. But Christ declared, and the disciples understood, that John was Elias. (Matt. 17:12.)

It was equally essential to slay Christ, who merely is a figure, symbolizing the bringing to earth of the divine authority of god, to be dispensed by men impersonating the heirship. This originated the succession. But we are unable to find legal justification for such inheritance.

The meanest deceit of the church is the "literal preaching of Christ and him crucified" to the ignorant masses, and establishing a belief that such a personage actually lived and suffered death. It is but natural that this fraud must sooner or later be revealed, and the church must suffer the consequences.

Every parent knows the result of first breaking to the grown-up child that "Santa Claus" is only a myth, and that all through childhood he had been a victim of "pious fraud."

The best authority we can find has this to say of Christmas:

"The word means Christ and mass, and is supposed to celebrate the nativity of Christ. The institution of this festival is attributed by the spurious decretals to Tulasphorus, in the reign of Antoninus Pius (A. D. 138-161.)"

One of the evidences of fraud is found in the fact that December is the height of the rainy season in Judea, and the shepherds do not graze and watch their flocks at that period. But there is a better evidence of fraud: the nativity of Christ was not established at that time; the doctrine of the immaculate conception had only been hinted at by Ignatius, one of the church fathers, about A. D. 115, and was not canonized until many centuries later. The nature of his conception was absolutely necessary to establish his birth, for the idea of the "immaculate conception" scientifically confirms the Christ character as a figure or symbol, and not a personality.

It is a strange sarcasm on civilization that humanity, in order to establish a hoilday on which to cease labor, will deify the devil himself if need be.

All Christianity has helped the Catholic church to popular-

ize one of the most important and profitable church masses, for which there is absolutely no foundation, such is the hypnotic influence of "pious fraud." One way to determine interpolation is that new names used, like Telasphorus, are not found in the code.

From the nature of the writings of Josephus, which are but a relating of the old testament in a more readable and narrative style, we do not hesitate to put his alleged works down as "pious frauds," for which some of the early so-called church fathers are responsible.

There is such a multitude of fictitious evidences of ulterior meaning to all these writings, attempting to establish impossible things, they are bound to cross themselves. The little things are the dangerous evidences.

In Genesis 5:32, the sons of Noah are given as Shem, Ham, and Japheth. This is followed by every dictionary and commentary we can find. Josephus names them in order, Shem, Japheth, and Ham. This seems on its face a trivial thing, but our readers who have followed our gnostic interpretations will recall that:

Shem represents the skin and flesh.

Japheth represents the muscles.

Ham represents the bones.

Josephus names them thus in their true order, revealing his gnostic training, whoever he might be.

☀ For the benefit of those who may not have read that portion of our work, we repeat the similitude.

"God shall enlarge Japheth and he shall dwell in the tents of Shem: and Canaan (Ham) shall be his servant." (Gen. 9:27.)

The muscles are covered by the skin (the tent), and in action are enlarged and they give impulse to the bones, the burden-bearer of the whole body. This is gnostic.

The skin and flesh commonly symbolize the tent or covering of the body.

The secret significance is the church, civil government,

and the producing masses. The will of the church is the impulse of civil government to actuate the producing masses.

"Thou hast clothed me with skin and flesh." (Job 10:11.)

The pretense at explaining the simultaneous existence of many nations, with differing languages, is a frail attempt at excusing the scriptures in this weak point. This and many other similar things condemn the whole work.

Again, in chapter 7 of *Antiquities*, Josephus returns to the gnosticism of Abram.

"He was first to publish this notion, that there was but one god, the creator of the universe.

"This his opinion was derived from the phenomena that were visible both at land and sea, as well as those that happened to the sun, and moon, and all the heavenly bodies."

He quotes Nicolaus of Damascus as saying:

"Abram reigned in Damascus, having come from Chaldea. After a long time he removed to Canaan, which becomes Jude."

This is worth interpreting.

Nicolaus means victory over the people.

Damascus means a sack full of blood, burning.

Chaldea means demons, robbers.

Canaan means trading, merchant.

Jude means praise.

One of the chief aims of Christianity is to control commerce.

This is an excellent background for the ancestor of Christ.

In chapter 8 he attempts to depict Abram as a reconciler of religious differences, claiming that he introduced into Egypt arithmetic and the science of astronomy, "for that science came from the Chaldeans into Egypt." This refers to light passing into darkness, the setting of the sun.

Now, Egypt is Mizraim in Hebrew, meaning trouble and oppression. It also symbolizes darkness, signifying misery, adversity, ignorance.

This merely signifies that ignorance and adversity are enlightened by external instruction. As Abraham is father of

the church, it especially refers to the enlightenment of the ignorant masses by the church.

It is amusing to read the childish chatter about Abraham dividing with Lot the land they occupied, because of conflict between their shepherds, Lot choosing the low grounds at the foot of the mountains, and Abraham taking to himself Hebron "seven years ancierter than Tanis of Egypt."

Josephus could not have written this understandingly without a full knowledge of its figurative character, for it is not in any sense true history.

Mountains mean the church of Christ.

Abram means the multiplying people.

Lot means veil, screen, mask, conceal, cover, disguise.

Hebron means society, friendship, enchantment.

This was simply a division of the church work. Lot signifies the mantle of mystery cast over the scriptures as preached to the ignorant masses, "Christ and him crucified."

Abram assumes the high-toned attitude necessary to enchant the higher classes and the "thinkers of Heshbon."

Lot takes in hand the agriculturists and the working masses, those who do not think, and as a cloud or veil stands between them and the priesthood.

Abraham returns to Canaan, meaning merchandising, and casts his tent beneath the protecting shadows of the oak-groves of Mamre, the strong kings of the Amorites. Oak means strong king; Mamre means rebellious. Thus rebellion is associated with every important move.

In simple words, the church power allied itself with rebellious kings to pacify them, while its priesthood looked after the ignorant masses.

Christ said to his disciples in confidence:

"It is given unto you to know the mysteries of the kingdom of heaven, but to them without it is not given." (Matt. 13:11.)

Here is evidence of the division of the common masses from the élite. This is exactly the meaning of the division of land between Abram and Lot, because the land symbolized the producing masses. The mountains do not produce.

If there remains any doubt regarding a secret inner circle of the select or élite, the esoteric and exoteric doctrines as revealed by Origen himself, one of the founders of the scheme, and called a "church father," will remove this.

"To the carnal they taught the gospel in a literal way: preaching Jesus Christ and him crucified. But to persons further advanced, and burning with love for divine, celestial wisdom, they communicated the Logos." (Origen Pref. to Comm. on John opera. vol. 2, p. 255.)

Here are two confessions by the highest church authority. There is no literal Christ.

There is a secret, inner Christian circle.

The carnal means the worldly, requiring sensation—the masses.

The celestial means the godlike, seraphic, angelic, divine—the chosen.

Returning to Josephus' account of the division of labors.

It is perfectly plain that he is merely drawing from the scriptures without particular merit as a historian, not to make history but to vindicate the scriptures.

He says that Abraham dwelt in Hebron, "a city seven years ancients than Tanis of Egypt."

He takes this statement from Number 13:22. "Now Hebron was built seven years before Zoan in Egypt."

If this is not true, then this bracketed passage does not belong to the original text, but has subsequently been inserted, the names being changed from Tanis to Zoan, in order to give a suitable meaning to the word, Zoan signifying departure or motion. We can find no code meaning for Tanis, but Zoan means departure, a very strong evidence of juggling. In the older vocabularies the name Tanis does not appear.

It is evident this has to do with church matters which provoke the church authorities to acts of revenge.

Departure means to leave, to quit, to withdraw. Motion means movement, change.

For in Ezekiel 30:14 we find this: "And I will set fire in Zoan."

This would seem that Zoan was destroyed by fire, but fire means judgments. Judgment means discrimination, sentence; therefore it signifies that sentence against those departing from the church, or starting new movements, will be passed, whereby they will be discriminated against. This is the precedent for the excommunication.

Lot possessed the land about the river Jordan, meaning judgment.

As we have seen, one of the meanings of Jordan is descent. Lot means veil, mystery, which is cast over the line of descent.

It is strange to find, according to Josephus, Lot defending the Sodomites and is taken prisoner, for Sodom means wickedness. But it also means secrecy, and Lot means veil, therefore he is only fighting for his own.

We take this to signify a secret intrigue between the church and some wicked scheme which must be kept concealed.

Even Abram declares pity on the Sodomites, his "friends and neighbors," and he falls upon Assyria near Dan, "for that is the name of the other spring of Jordan." Dan means judge.

There is quite a mixup here.

Nebuchadnezzar gave to Daniel the name Belteshazzar, meaning protected by Bel, also a secret accumulation of treasure.

Bel means Baal, supreme god of the Phoenicians and Canaanites, worshipped with self-torture and human sufferings.

Daniel also means the judgment of god.

Descent is one spring of Jordan.

Judgment is the other spring of Jordan.

Assyria is the country of Asshur, meaning he that is happy, a state or condition of contentment.

We have stated in another place that it is our belief that Christianity made a direct assault upon the peace and happiness of mankind, in an attempt to force upon it the worship of Baal in the guise of Christ, making self-mortification and self-torture an evidence of contrition and repentance. This has developed into the cadaverous face of the fanatical Christian.

All of which is subtilely leading up to the figurative sacrifice of Christ for humanity. The alleged pity for the wicked by Abram, is merely the "compassion of the Lord."

It is the beginning of the great passion play, to work upon the simple-minded.

One of the first utterances of Christ is that he comes not to bring peace upon earth, but the sword.

Josephus is making quite clear many things a little obscure in the Bible.

Abram drove the Assyrians into Hoba, a place belonging to Damascus.

Hoba means in hiding.

Damascus means a sack full of blood, and burning.

Those familiar with the horrors of the crusades and the inquisition will at once recognize that this explicitly refers to these inventions of Satan, planned and directed by the popes of Rome, and Josephus explains what an easy matter it is for an organization to conquer multitudes.

The most astonishing thing in the church history is the fact that a few paid soldiers could go into any city in Europe and murder its people and pillage it, without resistance, such were the terrors of the inquisition.

The approval of Abram's acts by Melchisedec, king of Salem, meaning peace, symbolizes the approval of the crusades and inquisition by the popes—absolution for crimes committed in the name of the church.

Melchisedec means the king of righteousness, and was the high priest.

The popes declared themselves infallible.

Abram gave to Melchisedec a tenth of his prey, which was accepted.

This was the amount usually paid to the popes by the crusaders, and by conquered nations. England for centuries paid these tithes to the popes.

Abram attributed his success to the aid of Eschal, meaning grapes, and Mamre, meaning rebellion and strength.

Grape means to grab or hook.

Up to this time Abram was childless.

Right here is another evidence that it was originally intended that mankind should be debased by Christianity.

God promises Abram a multitude of offspring, but warns him that they will be subjected to oppression and affliction for four hundred years.

Our interpretation of the journey in the wilderness by the Israelites, proves it is a fanciful story, nevertheless concealing an astounding scheme of exploitation. Now Josephus says that in the end Abraham, meaning the father of the multitude, shall conquer the Canaanites; meaning commerce.

God originally led Abram out of Mesopotamia.

This is well worth analyzing.

Mesopotamia means between two rivers, the Tigris and the Euphrates. This is the Greek meaning. In Hebrew it means Aramnaharaim, that is, "Syria of the two rivers," from middle and river. Josephus has already told us that Euphrates means dispersion, and Tigris means swiftness or narrowness, and the river Phison means multitude. Therefore between two rivers is no longer a mystery. Syria in Hebrew means Aram, meaning sublime and deceiving; sublime means raised, exalted, lofty, eminent, high, magnificent.

To deceive means trick, cheat, beguile, delude, mislead, betray, ensnare, entrap.

This clearly defines the status of Abraham and Lot.

Clearly this refers to a developing people.

Swift means ready, eager, sudden, prompt.

Narrow means bigoted, illiberal, straightened.

It is a curious coincidence that Abram is sent into Egypt, which in Hebrew means Mizraim, one meaning of which is that straightens, tribulation.

We are preparing a manuscript of a full commentary on the works of Flavius Josephus, therefore this chapter, which we have included in this book, is only to add strength to our

demonstration that the basis of the whole Christian scheme is gnosticism, and "pious fraud."

In the succeeding chapter we shall again take up the main theme of our subject, and to those at all interested in the study we believe we can exhibit something new.

PART XXVII

CHRISTIANITY IN OPERATION

(Secret intrigue is the greatest political power.)

We are not writing history. Nevertheless, history as a record of facts, is essential to demonstrate the truth regarding Christianity.

If we are correct in our deductions, the sinister things presaged by our analysis of the scriptures of the old testament, should be well demonstrated by the authentic history of the Christian church from the time of the alleged birth of Jesus Christ.

We have used the Bible, and ordinary Bible dictionaries and vocabularies, to guide us in our analysis of alleged "divine" and "inspired" writings, used as the basis for the Christian religion. Therefore there can be no plausible grounds for dispute concerning this evidence. Nevertheless we leave wide open the gate to explanation, for it would be truly interesting to examine an attempt to explain away the curious revelations that we have made.

It is equally important that we fortify our story of the subsequent operations of the ecclesiastical executors of the Christian exploitation, with unimpeachable historical authority.

We must quote equally as good authority that the promoters of Christianity aspired to temporal power; that they brought on a period of intolerant ignorance; that they established a superstitious fear of an unknown and unknowable god; that they adopted from many ancient religions their cardinal doctrines; that their Christ is merely an imitation of the Crishna of Hindoo mythology; that its "virgin Mary" is an ancient idea, and is derived from the root word Mer, meaning the sea; that the idea of the "immaculate conception" and the "virginity of Mary" were not mentioned until a hundred years after Christ,

and were not fully authorized until several hundred years after Christ. That Christ, Peter, or Paul ever preached the "virgin Mary" or the "miracles of Christ," is a false pretense as proven by the highest authority on the subject.

These and endless numbers of so-called Christian dogmas and doctrines do not belong to the Christian religion, but have been borrowed from many nations whose people they viciously abused and called idolaters, pagans, and heathens.

The founders and exploiters of this Christian enterprise have exposed themselves to the charge of being the most unscientific, unreasonable, unscrupulous, bigoted, intolerant, ungrateful, ungenerous advocates of a god the world ever knew.

The evidences are manifold that the Christian forces, in an unreasoning determination and desire to conquer and rule the world, have cast humanity down into a condition of evil and ignorance, which has developed a state of major crime and basic imbecility, which renders it a physical, moral, and mental impossibility for civilization to extricate itself, excepting in the glare of exposure and general publicity.

If every Christian advocate, from Christ to the present hour, were burned at the stake, this would not sufficiently expiate the heinous cruelties and crimes of the crusades and the inquisition, inspired by the papal power at Rome, and similar things done by fanatical protestants in the name of the same Christ.

Christianity violates the most essential laws of nature and has utterly failed to demonstrate its god, or his influences for good.

There are endless evidences of deceit, hypocrisy, falsehood, false pretense, and worse things, hidden beneath the canonized "pious frauds" of ecclesiastical practices, concealing the truth that ecclesia means a government.

As we took the alleged inspired scriptures as our first evidence, we shall now refer to more tangible, logical, and plausible evidences to reveal the methods of developing the original Christian purposes.

We are especially indebted to the works of M. Daunou,

published at Paris in 1818 (in two volumes, au Bureau du censeur Europeen). M. Dupine aine, a member of the Institute (Academie Francaise), and a member of the French ministry, calls it an historical work of the first order, and he gives it a place in his *Bibliothèque choisie* (Ed. Paris 1832—No. 2972.)

We have thus referred to the work of M. Daunou because of the peculiar advantages under which he compiled his historical facts.

"The archives of the Vatican, which had been removed to Paris, were in his custody, at the time, by order of the French government," says M. Dupin.

"The composition proves, beyond argument, that the temporal power of the Roman pontiffs originated in fraud, corruption, and usurpation; that its influence upon their pastoral ministry has been to mar and degrade it; that its continuance would be dangerous to the peace and liberties of Europe, and its constant influence retards the advancement of civilization, suppresses knowledge, and is a constant menace to the best interests of humanity."

There can be no controversy over this testimony. It is astonishing to note, at this late date, the literal fulfillment of M. Dupin's prophecies regarding the effects of Romanism upon the whole civilized world. Moreover, it is a startling thing to observe that the papal power at Rome has carried forward, without a break, the diabolical purposes planned at the time of coercing a unification of all the churches, and the enforced acceptance of the fictitious new testament, to the exclusion of early and more plausible gospels and religious writings.

This marked the assumption of supreme church power by the Roman popes, and the beginning of plans to usurp temporal power over kings and civil governments. This is not denied by the popes.

Those familiar with the gospels, whether they are authentic or not, know that the original Christians had no thought or purpose of forming a temporal government, no political sov-

ereignty. Therefore, the alleged succession is fraudulent on its face and conjured from fiction.

The makers of gospels unfortunately put words in the mouth of their Christ which convict them, and these words cannot be unsaid. "My kingdom is not of this world." (John 18:36.)

He especially cautioned his apostles not to confound the mission he gave them with the power which the princes of the earth exercise. (Luke 22:25.)

Peter and his colleagues were sent not to govern, but to teach. (Matt. 28:20.)

It is not consistent that Christ would hand to Peter the keys of succession and immediately thereafter call him "Satan," and tell him to get behind him. That was repudiation. Peter had not been converted at the time, and he specifically denied Christ thereafter. At no time was Peter enthusiastic in his recognition of Christ, even in the canonized gospels. This apparent hesitation was due to uncertainty regarding future church plans on the part of the authors of these gospels and is all the mental attitudes of doubtful converts.

M. Daunou deals with the subject of the struggles of the popes to establish a supremacy over all human government in the face of the fact that the original Christian practices had not fully revealed this purpose. This undoubtedly was due to the fear of exposing the full purposes of the scheme by the Roman priesthood.

We have quoted and copied copiously from "Bible Myths" by T. W. Doane—a veritable store-house of biblical information.

Also from "The History of the Christian Religion to A. D. 200," by Charles B. Waite, an equally valuable authority. Both of these authors are remarkably fair and just.

We have greatly strengthened our appropriations from all of these works from the excellent work of T. Adolphus Trollope, "The Papal Conclaves."

We give full credit to these distinguished authors for all that we have drawn from their invaluable researches, also to

the many other works which we have consulted, only laying claim to originality in our interpretation of the scriptures of the old and new testaments—there, we believe, we have opened up a new field for research and substantial food for thought.

The peculiar code, with its astonishing continuity, cannot be explained in any other manner than as a means of concealing the direct connection between the authors of the old and the new testament to set precedents for the Christian dispensation.

If we fail to mark full credit for much which we have culled from other authors, it is because we desire to avoid irksome notations and references in a book which we intend shall be read for the direct impressions it is intended to create upon the minds of persons not given to serious thought on religious questions. We say nothing that may not be well authenticated beyond serious doubt.

In the early ages the Christian churches consisted only of scattered local associations, whose presbyters and bishops alike were called popes (*papæ*), signifying father, as a mark of respect. This same homage previously had been applied to monks, long antedating Christianity. The monastic system was absorbed into the Roman Catholic system.

Very cautiously that insidious, invisible power at Rome, which held the true mystery of the scriptures, prepared the way for its assault upon mankind. Many things had to be accomplished as precedents and to conceal their future pretensions. Just think of placing all responsibility upon precedents set by their own god.

The powers at Rome never at any time assumed direct responsibility for anything. The whole Christian procedure is based upon precedent. This precaution, above all other things, puts the brand of justifiable suspicion upon the promoters. They compel Christianity to justify itself while it sits in the chair of supreme authority and practices world politics.

The first step of the Roman exploitation was to bring the several churches under its absolute control, in order to suppress all the extant gospels being preached, and to coerce the sub-

stitution of the "new testament" which it had adopted as the canonized gospels of the Roman Catholic church.

This new testament had been expressly prepared, by the so-called "Apostolic Fathers," for the purpose of unifying the church and making the Bishop of Rome a supreme power. He alone was called pope thereafter, and none other dared use this title. By his cardinals and bishops he was addressed as "God on earth."

No one can understandingly survey the history of the founding, establishing, and execution of the Christian exploitation, without expressing amazement at the utter helplessness of untutored humanity under the manipulation and control of wise, designing men, who bribed and coerced men in high places.

Every human emotion, and animal passion, has been played upon by master hands. Every device, deception, falsehood, forgery, fraud, and false pretense has been commandeered and embodied in the assembling of the necessary materials for the literary foundation for this enterprise. Every form of immorality and deceit has been applied in the execution of a determined campaign to seize control of the world and establish a super-government.

The necessity for establishing the name and fame presaged by Shem required the false pretense of a true religion for a longer period, perhaps, than was anticipated, for not until the fourth century were they permitted to own property. Moreover, the original gnostics could not be wholly disposed of till the sixth century. It was absolutely essential to absorb or submerge gnosticism, from which it took its wisdom.

In the year 321 A. D., Constantine decreed that the churches might acquire landed properties, by gifts, donations, and legacies.

This was made the basis for every conceivable method of acquiring riches beyond the dreams of men. The church became the wealthiest institution in the whole world, with all the power that wealth implies—"richer than nations." Since that time, it has been the greatest parasitic burden upon productive human energy—producing nothing itself.

One of the great scandals of the Roman church developed out of the right to acquire property. As the church authority developed the power to coerce donations developed until no property could be inherited unless the church officials had drawn the testament, which willed a goodly portion of the property to the church. Whole estates were confiscated under this remarkable custom. Bishops became immensely rich and powerful.

Taxation on inheritances is based upon this precedent.

Practically every practice of men is based upon precedent and imitative habit.

The church rewarded the memory of Constantine by forging the celebrated "Donation of Constantine" as a precedent for popes to use in coercing later rulers and to use as evidence of early recognition of temporal power.

Several forgeries of this nature came out about the middle of the eighth century—alleged "donations" and "forged decretals."

The church authorities, when caught red-handed, lightly passed such vicious things aside, calling them "justifiable pious frauds,"—justified by the Apostolic Fathers.

It is the hirelings of their Satan, who coin such stuff as the "Donation of Constantine," "The donation of Pepin," and the "forged decretals of Isidor." But what name should be applied to those who accepted the benefits of these forgeries, knowing them to be such?

These are established history; they require no lengthy discussion.

We have said that men, or an institution, capable of palming off a cunningly devised scheme as "inspired scriptures," will be found promoting equally as dishonest things in an attempt to execute their designs.

No matter what their claims of benefit to the world, no lasting or substantial good can come out of "false pretense," "false gospels," "forged evidences," and "plagiarized doctrines," and no honest people could knowingly accept such benefices without being accused of sharing in the profits of palpable deceit.

These vulgar things only reveal the questionable means employed by the Christian church up to the ninth century, to establish the temporal power of the popes of Rome.

It is natural to expect worse things, and the reader will not be disappointed. Where the early exploitation sanctioned mean and dishonest falsehood, subsequent popes were guilty of heinous crimes. It mattered not to them what posterity might think after they were thoroughly seated in the saddle.

From the death of Constantine (337) to the coronation of Charlemagne (800) no pope had exercised sovereign authority, but only apostolic functions. Nevertheless the power of wealth now gave them an independence which they previously had not possessed. They began the systematic coinage of false precedents.

Notwithstanding that the installation of Gregory I as pope was not permitted without the order of the Greek emperor (590), Gregory is quoted in later periods as having said:

"Every king, prelate or judge who shall neglect to maintain the privileges of the three monasteries of Autun, and those of the Abbey of St. Medard de Soissons, shall be deprived of his dignity, and condemned, like Judas, to the bottom of hell, unless he do penance and become reconciled to the monks."

This letter of course was a pure fabrication, for, as late as 651, Pope Martin I, addressed the Greek emperor as "most serene lord."

When emperor Constans went to Rome in 663, Pope Vitainus gave him the homage of a subject.

Pope Leo II, about the year 683, addressed Constantine Pogonatus as "my king," "my lord."

In 710 Pope Constantine being required by Justinian II to go to Constantinople, hastened to obey the order.

In 727 Pope Gregory II addressed the Duke of Venice as "excellent master," and Leo and Constantine as his "masters" the "great emperors."

The importance of this will quickly reveal itself. In the eighth century the first symptoms of the encroachment of temporal power of the prelates of Rome began to manifest in the

most dangerous manner. After it was too late, the kings began to awaken to the truth that they had warmed a viper in their bosoms. A monster had raised its mighty head to strike down anything molesting it.

The vast progress of the ecclesiastical institutions, and the gradual seduction of the people by the ostentatious display of learning by the prelates, began to make a marked impression. The great movement of winning the masses away from their kings was so far advanced that the kings were inspired with trepidation and fear.

The very thing which the popes had anticipated occurred. Sovereigns began to court and coddle the church of Rome, vieing with each other which would show the most abject surrender. Ecclesiasticism had won its first great stroke. It had frightened the kings of Europe into a state equivalent to non-interference, if not submission. Their zealous missionaries carried the church influence to all parts of Europe, binding together an invisible, international power, understood neither by sovereigns nor their subjects. It was a new thing in the world. It was the insidious instillation into unthinking humanity, of that poisonous infection which brings up inspired mobs of fanatics, ready at the beck and call of a strange new master—when strongly encouraged the common, unthinking masses are ever ready for revolution, the greatest ally of ecclesiasticism. Christianity is originally pledged to revolution.

Under this thriving condition, monasteries and churches arose like mushrooms over night and were enriched. The clergy became fabulously rich in landed estates, especially at Rome, private fortunes developing into principalities.

Religious instruction became a pious fad. All Europe was excited and enthralled with the evangelical fervor. Frequent solemn councils were held for the sole purpose of insidiously drawing the church into direct contact with political controversies, as arbiter between factions. It was easy for the church to remain neutral or take the side of the stronger, hence it took little risk. Its pompous display of learning and covert sophistry smothered all opposition. Go back now to the inter-

pretation of the old testament and you will find all this anticipated.

An essential part of the stock in trade of the See of Rome was a pretentious display of the pomp and splendor of wealth and learning, to overawe the people, therefore we early find the erection of ornate and proud churches—all drawn from human energy. St. Peters is an ugly, uncouth monument to papal vanity.

As early as the seventh century, the church had so thoroughly fastened its poisonous fangs in the flesh of Europe, it made bold to test its strength. An assembly of thirty-five bishops gathered at Toledo and absolved the subjects of King Wamba from their obligations to him. This was the first conspicuous test of power.

To the shame of Europe, the sovereigns were so fearful of offending the Court of Rome, no word of protest was raised against this piece of church arrogance. Papal supremacy was certain of realization.

It was Gregory II who insisted upon retaining in the churches the worship of idols and images, on the plea that "so ancient and salutary a practice should not be taken from the people." The church is always found catering to the mob—especially when it is a source of great profit.

When one measures the profits of idols to the churches, it is easy to agree with Gregory. Those who opposed idols and images were named "iconoclasts."

This Gregory was the first pope to systematically promote church intrigues, betraying a cunning to do justice to an arch conspirator.

Gregory III followed up the antagonism between Gregory II and Emperor Leo the Iconoclast. This inspired controversy was presaged in the journey through the wilderness by Zalmonah.

These popes designed to establish an independent church state. They fed the vanity of the Romans with such appellations as "Republic of the Romans," "Republican Association," and "Body of the Roman Army."

It was plain why the church of Rome waited four hundred years to start real trouble. The tremendous power of the excommunication depended upon the credulity, bigotry, and intolerance which had to be bred into posterity. It had to bide the time when these things had tainted the world with fear. It could afford to wait, it had planned as an eternal thing. The excommunication is the most wicked form of coercive boycott, and should long ago have been subject to legal processes for damages.

In later periods, when thinking people began to realize the amazing truth, and offered resentment, the awful inquisition was initiated and a greater terror took possession of Europe. It is estimated that fifty million human lives were wantonly sacrificed to the diabolical popes of Rome, who complacently folded their hands and pointed to the inspired mob as the executioners.

We have shown that the Ishmaelites, and the sons of Abraham by his concubine Keturah, revealed the processes by which these conditions were to be brought about, and Gomer, and his offspring, the manner in which they were to be executed.

The eighth century was one continual display of hatred and malice on the part of the popes at Rome, who showed greater impatience with each century, that their predecessors had miscalculated the tremendous powers concealed in the natural increase in population. Only by inspiring warfare between nations could they keep civil governments off their backs.

The crusades, and the cruel inquisition, may well be named antidotes for too rapid increase, for they destroyed whole communities. All the excuses and reasons which may be coined out of language will not acquit the Roman Catholic church of having wilfully inspired this ungodly work.

A letter written to the French monarch (755) by Pope Stephen best demonstrates the advance toward temporal power made to that time. Nothing could better illustrate to what extent the Christian fiction could be pressed by men posing as the most learned and dignified men in the world.

Stephen wrote this letter in the name of St. Peter—an individual who never existed:

“Peter, called to the Apostolate by Jesus Christ, son of the living God, etc., etc., as by me the Roman Church, of which Stephen is bishop, is founded upon the rock. I adjure you, most excellent Pepin, Charles and Carloman, three kings, and with you, the bishops, abbots, priests, monks, and also the dukes, counts, and people. I adjure you; and the Virgin Mary, the angels, martyrs, and all the saints with me, conjure you, not to permit my City of Rome and my people to be any longer a prey to the Lombards: If you obey me promptly, you shall receive for it a great recompense in this life: You shall overcome your enemies; you shall live long; you shall eat of the good things of the earth, and besides you shall have life eternal: If you obey me not, know ye, that by the authority of the Holy Trinity, and of my Apostolate, you shall be deprived of the Kingdom of God.” (Gibbon’s *Decline and Fall of the Roman Empire*, chapter 49.)

Here was an imbecilic plea: the pope calling upon kings to do that which neither he nor his god could do, making promises and threats which upon their face were pure, imbecilic blather.

If this were not so insolent, and vain, it would be pathetic, or perhaps comical. In the sense used, conjure means beseech, entreat, implore. Think of this a moment, a pope incapable of protecting himself and “his people” from threatening enemies, threatening the king, from whom he implores protection, with the wrath of the same god who cannot save him, should this king decline to give him succor, and offering fictitious and impossible bribes for compliance.

But Stephen was not the imbecile this letter implied. This was a diplomatic threat of excommunication. He was not talking to Pepin, he was speaking to the gallery, expecting Pepin to understand.

Pepin made promises to avert the threatened edict, but was as indifferent about keeping them as the popes were dishonest in demanding aid by making covert threats—the Lombard kings

ravaged and took the alleged possessions of the church, and the god of Christianity must have laughed at the impotency of popes.

It was at this time, about 750, that the "forged donations" and "false decretals" were exploited.

What would be done to politicians today for such dishonorable conduct to gain power?

These forgeries were wilfully intended, and did extend the powers of the popes to enhance their political authority. However, try as they did, to the end of the reign of Louis le Debonair, 840, the pope of Rome had not become sovereign. In fact, taken in its full sense, no pope actually exercised supreme temporal power until 1355 when the Emperor Charles IV, received at Rome, the imperial crown, renouncing, in the most express manner, all sorts of authority over the alleged possessions of the See of Rome. Nevertheless, the church was strongly entrenching itself, step by step, building up secret strength and power even greater than open temporal supremacy, each century marking up new and extraordinary precedents.

The long-concealed and cunningly devised purposes now blossomed to the open sunlight, in fear of no civil power. Once acknowledged as independent and free from the dictates of sovereigns, it no longer concealed its ambitions to establish a universal monarchy, attempting to usurp large landed possessions to establish a state.

When sovereigns awakened to the horrors of the situation, and realized that through the centuries the masses of unthinking people had been surreptitiously and systematically trained in ignorant superstition and educated in a bigoted intolerance which placed them under the hypnotic fear of the excommunication, they saw rise up before them that dreadful edict from Rome, which was senseless to them, but which inspired fanatical mobs and revolutions of their own people over night, because the masses had been taught to see in the dreaded boycott, the excommunication, not only the fires of hell, but the terrors of fanaticism and cultivated hysteria secretly inspired at the confessional.

It was too late. Rome had Europe by the throat. The resultant quarrels, edicts, anathemas, and wars, were the natural products of system. It was the driving home of the nails in the coffins of kings which had long been prepared for civil rulers.

No god in heaven or earth would sanction the harvest of death which followed the advent of papal temporal power. Only devils of men could have conceived, designed, and executed such a hellish scheme. Prophecy was "fulfilled" with a vengeance.

Popes became political brigands, and the churches slaughtering pens. Bleeding humanity reeled and staggered through the succeeding centuries, god only knows how.

Had one single strong sovereign reigned at that time, to call Rome to an accounting, millions of human lives would have been spared.

But practically every ruler in Europe was a sycophant, if not a direct agent, of the Holy See through abject fear. Government was the open enemy of humanity at large.

It is all very well to say that humanity is responsible for its own ignorance, but that is far from the truth; like the evils of the world, ignorance is a cultivated thing, essential to the development of that despotism which holds the world enthralled. It is extremely doubtful if a remedy can be found for the disease, for it is a chronic condition of the blood of mankind, a lesion which may not be healed.

If humanity had demanded that every movement which contemplated rule and control should be made out in the open, where secret intrigue and connivance could not be agents of duplicity, it might have been different. But humanity at large was too humble, and too much enslaved to brute rule, for such independence.

As long as secret government endures, mankind will be deceived and imposed upon.

We may now understand why rebellion and revolution are so conspicuous in the ecclesiastical code.

PART XXVIII

RECAPITULATION OF ORGANIZATION

(Only fools love to be fooled.)

After having covered the whole ground, the Christian scheme is not even ingenious. A sinister and selfish purpose is so palpable, it becomes apparent to the most casual reader.

One of two things is necessarily true: either the learned men of the earth, at the alleged time of the writing of the scriptures, were far advanced in learning and natural science, and that knowledge and accumulated wisdom were suppressed; or else the scriptures were written centuries later than the period set for their origin. We shall assume the latter to be true for obvious reasons.

We now repeat with emphasis that we may approach the scriptures without fear and trembling. The "terrible god" of Israel was a myth, born of fertile, human minds, and the scriptures are but essential parts of a deep-laid plot and conspiracy to enthrall and govern mankind by a designing priesthood.

The scriptures of the old testament conceal the secret code, covering four essential periods in the development of conditions, precedents, and working plans, for Christianity—a well defined exploitation for power and profit.

We shall now narrow our examination of this secret code down to the essential characters belonging to each period.

THE ADAMIC PERIOD

From Adam to Noah

Creating the essentials of Christianity.
Establishing the divine authority.
Introducing the penalty of disobedience.
Suppressing knowledge.

Sowing evil and crime.

Selecting a seed for future genealogies.

Principal characters of the Adamic period:

1. Adam means the producing earth, the male principle.
2. Evi means the creative desire, the female principle.
3. Cain means possession, the vegetation.
4. Abel means vanity, breath, vapor, the atmosphere.
5. Seth means compensation, the animals.
6. Enos means mortal man, mankind.
7. Noah means repose, organization.

This is the cosmogony of Christianity.

"On the seventh day God ended his work and he rested on the seventh day." (Gen. 2.)

These are the things created, made, planted in the fertile minds of the Christian exploiters.

The place where this was done:

Eden means pleasure; temptation.

Pison means changing; fall.

Havilah means that suffers pain; penalty.

Gihon means impetuous, furious; curse.

Ethiopia means blackness; expulsion.

Hiddekel means a sharp voice; commandments.

Assyria means happiness; prosperity.

Euphrates means that makes fruitful; production.

It cannot be coincidental that these names and their meanings tell so plain a story.

Let us examine the offspring of Adam, the earth.

The offspring of Cain—possession; control.

Enoch means regulated, disciplined; government.

Irada means descent, empire; hereditary rule.

Mehujael means God blots out; destruction.

Methusael means demands his death; elimination.

Lamech means strong, made poor, low; debased.

Debasement is the penalty for disobedience.

The wives of Lamech:

Adah means assembly; the church.

Zillah means shadow; mystery.

The sons of Adah, assembly :
Jabal means produces ; worker.
Jubal means invention ; thinker.
The offspring of Zillah, shadow, image :
Tubal-Cain, worldly possessions, jealousy ; confusion.
And his sister, Naamah, which means pleasing ; indulgences.
The offspring of Seth, compensation :
Enos means mortal man, fallen man ; sinful humanity.
Cainan means one that laments or regrets ; sorrow.
Mahalaleel means he that praises God ; the prophet.
Jared means descent, he that commands ; the lord.
Enoch means dedicated ; the priesthood.
Methuselah means he has sent his death ; mortality.
Lamech means poor, made low ; poverty.
Noah means rest, repose ; consolation.

Consolation is the reward for obedience.

This is the origin of the theory of punishments and rewards.

It is not difficult to understand that humanity at large is the football of this whole scheme, and in any event must suffer to justify the system.

The offspring of Cain signify civil government.

The offspring of Seth signify church government.

This is the tree of good and evil of which the common masses must know nothing.

Between the two what do we find ?

The producer and the thinker, production and invention.
We have seen a battle royal over their control.

Cain controls commerce, and the national wealth by actual contact and possession.

Seth represents the compensation of the church for spiritual guidance of the people ; hence both good and evil are equally taxed.

Thus is revealed, in advance, the bargain between the Jews and the Christian forces to which we previously called attention. The Jews simply mean those who control commerce associated with the church.

"Give us the church and we will give you commerce."

Between Cain and Seth we find the process well defined.

Lamech in both lines signifies the people.

He addresses to his wives this lamentation:

"I have slain a man to my wounding, a young man to my hurt.

"If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold." (Gen. 4:23-24.)

His wives represent the church with its mystery, and their offspring very clearly defines the church work and policy.

The organization is divided into workers and thinkers. They create tumult, jealousy, and confusion, and grant indulgences and dispense consolation to the sorrowing.

THE NOACHIAN PERIOD

From Noah to Abraham

Repeopling the earth.

Dividing the earth.

Dispersing mankind.

Choosing a people to represent God on earth.

Making a covenant with the chosen people.

Principal characters of the Noachian period:

Noah means rest, repose, consolation; established.

Shem means name, renown, fame, he that places; reputation.

Ham means hot, fervent; evangelism.

Japheth means enlarged, persuades; extension.

Canaan (son of Ham) means trading, merchant; commerce.

Noah, awaking from a drunken stupor, cursed Ham, saying:

"Cursed be Canaan, a servant of servants shall be he unto his brethren.

"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Gen. 9:25-27.)

This is an interesting gnostic lesson, nevertheless it is used as another evidence that commerce has been subsidized by the church and is secretly used as an agent to aid in its support and exploitation.

In the gnostic philosophy Shem symbolizes the flesh and skin; Japheth symbolizes the muscles, and Ham symbolizes the bones, hence Japheth dwells in the tents of Shem, and Ham is the servant of both. The bones bear all the burdens of the body and blindly obey muscular impulse.

This clearly intimates an ecclesiastical government and church united, which is to be supported by commerce. The tent signifies the tabernacle, the covering of the church.

To this day church missionary work is shielded by the same treaty laws which protect and expand international commerce. The children of Shem:

Elam means a young man, a virgin, a secret, an age.

Asshur means one that is happy.

Arphaxad means one who heals or releases.

Lud means strife, maturity, generation.

Aram means high, magnificence, one who deceives.

We have here a plain intimation of the contemplated doctrine of the "Virgin Mary" and the "immaculate conception." Ignatius said: "There was concealed from the ruler of this world the virginity of Mary and the birth of our Lord."

The sons of Ham:

Cush means blackness; ignorance.

Mizraim means tribulations; afflictions.

Phut means bow; warfare.

Canaan means merchant, trader; commerce.

The sons of Japheth:

Gomer means to finish.

Magog means that dissolves.

Madai means middle, mediator.

Javan means that deceives.

Tubal means tumult.

Meshech means drawn by force, surrounded.

Tiras means longing, eager desire.

This is the process by which the world is to be subdued and brought under the control of the church.

Gomer, the first son of Japheth, fulfills the mission of re-

moving obstacles from the path of the church, and his offspring finishes by destroying the tares.

Gomer means to finish, to accomplish, complete.

Ashkenaz means a fire that spreads and distills.

Riphath means remedy, release.

Togarmah means breaking of bones.

This doubtless foretells the inquisition.

Again we are reminded by a "church father" that all these things were known in advance.

Ignatius (A. D. 115), centuries before the inquisition, made this statement, in his ecstatic zeal:

"Fire and the cross, and the beasts that are prepared, cutting off of the limbs, and scattering of the bones, and crushing of the whole body, harsh torments of the devil, let them come upon me, but only let me be accounted worthy of Jesus Christ."

Here he used the identical terms of the inquisition. All of these horrible things were applied to fifty million innocent people.

It was this same Ignatius who in like manner referred to the concealment of the "Virgin Mary" idea, a hundred years after Christ.

These things are not accidents; they are leaks in the net of mystery with which they attempted to enshroud themselves.

In previous chapters we have more fully elaborated the offspring of Noah, therefore we shall hasten toward the end of the Noachian period.

The selected lineage, to extend an unbroken genealogy, begins with Shem, figuring the beginning of the Christian dispensation.

Shem means name; reputation.

Arphaxad means healer; Christ.

Salah means mission; message.

Eber means wrath; vengeance.

Peleg means division; dispute.

Reu means friend; mediator.

Serug means entwining; teaching.

Nahor means hot; hell.

Terah means laggard; purgatory.

Abram means father of elevation; high priest.

Nahor means wrath, punishment.

Haran means mountain; church.

Lot means veil; mystery.

This very closely approximates the ulterior significance of this branch of the Christian genealogy; which is the working code of the priesthood concealed behind the fictitious Hebrew theocracy.

We are again reminded of the bargain between the priesthood and the Jews.

Hebrew is derived from Heber.

Shem is the forefather of the Hebrews.

Heber signifies alliance; he who "passes over," binding the past to the future, hence the Hebrews are the "seeds" of Abraham, who is called "Abram the Hebrew," whose offspring shall possess Canaan, commerce.

The next period will very materially advance the scheme, demonstrating an elaborate preparation for some great exploitation, covering every possible emergency which could arise in the great execution of the carefully planned enterprise.

THE ABRAHAMIC PERIOD

From Abraham to Moses

Separating the rams from the goats.

"Behold, I judge between the rams and the he goats.

"Goats" mean wicked people. Shepherds are rulers. (Ez. 34:17.)

"Mine anger was kindled against the shepherds and I punished the goats." (Zach. 10:3.)

He was angry at the kings and he punished their people, a common papal act. An example is the murder of the innocent, bastard child to show God's displeasure with David.

It should be noted that Nahor, brother to the high priest Abram, signifies anger, wrath. The word also means snoring, therefore his anger was aroused.

This is the period of classification and organization.

The twelve princes raised up to Ishmael.

Princes rule, therefore these are the ruling influences to bring pressure upon the masses to turn them as suppliants toward the church; hence they are sent out into the wilderness in advance of the church, as agent to sow and prepare. Ishmael means whom God hears.

Nebajoth means words, prophecies; to arouse.

Kedar means blackness, sorrow; to frighten.

Abdul means vapor, cloud; to mystify.

Mibsam means odorous, incense; to confuse.

Mishma means hearing; to deceive.

Dumah means resemblance; to mislead.

Massa means temptation; to try.

Hadad means noise; to excite.

Tema means administration; to control.

Jetur means keeping order; to discipline.

Naphish means refreshing to the soul; to enthrall.

Kedemah means Eastern brightness, light; to confirm.

This fully corroborates the above quotations, meaning a period of arousing, awakening at the break of day, to separate the flocks, the sheep from the he goats.

Thus are the Ishmaelites converted to a cause and organized for action—it may be for evangelical work, or it may mean for a revolution, for it conceals the militant, fanatical bigotry and intolerance which quickly inspire the mob such as swept Europe during several centuries—therefore it means the masses of ignorant people under the control of the priests. We have elsewhere expressed the belief it includes savage tribes.

Abraham also had sons by his concubine Keturah. The reverse is observed in the priestly attitude toward these—they are the outcasts, punished for the indiscretions of the high father and patriarch who begat them.

Keturah means incense; to becloud the mind.

Zimran means song; to arouse emotions.

Jokshan means scandal; to disgrace.

Medan means strife; to quarrel.

Ishbak means abandoned; to renounce.

Shuah means humiliation, a pit; to entrap.

Sheba means captivity; to imprison.

Dedan means low, base, foul; to excommunicate.

These symbolize the licensed murderers and plunderers of the inquisition, subject to priestly absolution for their sins.

Now, reader, you are deeply interested, we know, but here is the capsheaf of this great organization. The person who reads the following and remains skeptical is not entitled to consideration, for only an imbecilic mind would refuse to believe such palpable truths, so manifestly demonstrating a premeditated exploitation.

The twelve tribes of Israel.

Jacob is Israel, the chosen of God.

The true meaning of Jacob is supplanter.

Reuben means vision of the son; prophecy.

Simeon means hearing, obedience; receiving instructions.

Levi means associated; organizing the priesthood.

Judah means praise of the Lord; begining evangelical work.

Issachar means recompense; establishing means of support.

Zebulun means dwelling; building churches.

Dan means judgment; establishing courts.

Joseph means increase; planning the propaganda.

Benjamin means son of the right hand; establishing protection.

Naphtali means wrestling, struggling; establishing councils.

Gad means armed and prepared; a militant guard.

Asher means happiness; prosperity.

This symbolizes the establishment of the Christian church, plainly revealing each step of the work.

This is Israel, the chosen of God. Does anyone with common sense believe it is a Hebrew family? Note the continuity.

"Thou hast made us unto our God, kings and priests and we shall reign on earth." (Rev. 5:10.)

Let us trace back to Genesis and find the other end of this wire. What is meant by kings and priests?

"And God said unto Israel, be fruitful and multiply; a nation and a company of nations shall be of thee and kings shall come out of thy loins." (Gen. 35:11.)

It is the personification of working elements.

Does anyone believe there is no collusion between these two passages: one is the fulfillment of the other.

For the fourth or Mosaic period, see the chapter on the mythological journey through the wilderness, the rehearsal.

Here is a clean-cut promise and the alleged fulfillment. It requires no deep and profound thought to reach the conclusion that between the two are to be found the processes by which the act was brought about. Undoubtedly the whole Christian theme contemplated the establishment of a priestly nobility, and the aggrandizement of the system. It personifies the heavenly bodies to dignify themselves above earthly things. Bishops today are called the princes of the church.

The code classifies the priesthood in accord with the idea of the powers of the heavenly bodies, the sun, moon, and stars signifying princes and rulers.

"There are celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

There is evidence in this passage, of much importance.

We know that Adam, and the Adamic race, are of the earth earthy, therefore it is logical that they signify the terrestrial; hence, the celestial signifies the ecclesiasts.

That this is a specific classification is made plain by the fact that there is no further division of the terrestrial, whereas:

"There is one glory of the sun and another glory of the moon, and another glory of the stars." (I Cor. 15:41.)

The pope poses as the sun, or the god on earth; the moon is the church, and the stars represent the priesthood.

The high dignitaries of the organization are openly referred to as the "princes of the church."

"For one star differeth from another star in glory."

Don't get the foolish notion that this has any reference to ordinary kings and princes, they are called beasts. There is neither sympathy nor respect for civil rulers or their governments. This is demonstrated by the fierce struggle of the popes

for temporal power over kings. We have examined the flimsy nature of their right to such power.

As Christianity crucified humanity in the name of its fictitious Christ, tearing its mind from its body, and prostrating it as a spawn of the devil, it also deprived it of its god-given right to self-government, while it elevated as princes the most wicked, vicious, and corrupt men in all the world, who concealed their gross natures behind an effeminate exterior and a plausible righteousness.

The most frightful crimes in all history are laid at the doors of many of these hypocrits.

Has the church done its alleged good works for the love of humanity?

“Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar?” (I Cor. 9:13.)

“If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” (I Cor. 9:11.)

Spiritual means immaterial, ghostly.

Carnal means substantial, material.

Evidently “fair exchange is no robbery” cannot be made to fit this case.

Both parties to this transaction would die alike if they depended upon spiritual things, therefore, in order that the priest may live, he gives nothing for something substantial, and the other fellow may grow fat on ghostly feasts.

Only fools are fooled, sensible men demand demonstrations which will stand the test of reason. Blind faith has led humanity to its ruin. “Faith,” “hope,” and “charity” are the three most treacherous words in the English language. They have been dangled before the eyes of humanity to lead it into the wilderness of sin to “test and try men.”

We shall give the ecclesiasts an opportunity to explain.

Now, we challenge them to step out in the open and tell the world the truth in language understandable to all men alike.

What is the so-called church mystery?

What is the true nature of your god?

Has he form, color, or consistency?

Is he substance? What is spirit?

If you cannot describe him, how did he make himself manifest to the church?

If you cannot give an understandable description of your god, then he does not exist.

Where is your fabulous heaven and hell? Describe them literally. You preach them literally.

Why is your god always seeking vengeance? For disobedience? Disobedience of what?

Does your god reside on earth?

If you cannot describe him, how do you know he resides on earth?

If he resides on earth, then your heaven must be located on earth, also your hell, therefore your god must reside in both heaven and hell, and must be responsible for both good and evil.

If your god does not reside on earth, how did he beget Christ?

Can you scientifically describe such a conception? If not, then it must be figurative. If figurative, how could Christ be real flesh and blood as you preach him? If Christ's birth is figurative, by what process did he become real?

When did the immaculate conception become a doctrine of the church? When was it canonized?

Has, and does, the church preach Christ literally?

How could Christ be both figurative and literal?

Does the church preach Christ as the prince of peace?

Then explain these passages:

"Think not that I am come to send peace on earth: I come not to send peace, but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother." (Matt. 10:34-35.)

Does the church preach Christ as king of the earth?

Then explain this passage: "My kingdom is not of this world." (John 18:36.)

Does God or Christ give sanction to the church in advo-

cating its drastic blue-laws restricting the personal rights and freedom of men?

Then explain this passage: "Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the sabbath day." (Col. 2:16.)

Why do the Bible dictionaries give, as the meaning of Mary, the alleged mother of Christ, rebellion? If Mary signifies rebellion, then Christ must be born of rebellion.

Did Christ take refuge in Galilee? Doesn't Galilee mean revolution?

Now, is this figurative or literal?

Adam means earth or earthy. Does man symbolize earth or the earth symbolize man?

Why this similitude?

Does this apply also to the priesthood, including the pope? If not, why not? Are they not human?

Does Adam symbolize the productive earth or is he supposed to signify a real man?

Adam is the "son of god." Why is he not the heir, instead of Christ, the "son of man?"

Does the church preach literally Adam, Eve, Cain, Abel, Seth, Noah, Abraham, Isaac, Jacob, and Moses, as real living characters? If so, where do the records of their birth and death exist outside the church?

Does the church preach that Christ is the son of god?

Why does Christ dispute this by calling himself the son of man? (Matt. 8:20.)

"The man, Christ Jesus." (I Tim. 2:5.)

If Christ is a "man" and the "son of man," how can he be the son of god? Are we to understand that god also is a man? Does the church preach that god manifests in the flesh? Would this not make him a man of flesh, muscle, and bone, like any other man?

Then explain the following passages:

"God is a spirit and they who worship him must worship him in the spirit." (John 4:24.)

"A spirit hath not flesh and bones." (Luke 24:39.)

"Flesh and blood cannot inherit the kingdom of God."
(I Cor. 15:50.)

Now how do you reconcile this with the literal statement that Christ, preached as a man of flesh and blood, inherits god's kingdom and bequeaths it to Peter for the church? Why does god in the flesh surrender to Christ in the flesh?

Does the church preach that Christ is "the only begotten son of God?" (John 1:14.)

Then explain the following:

"Ye are the sons of the living God." (Hosea 1:10.)

"The sons of god saw the daughters of men and took them wives." (Gen. 6:2.)

Where are these other sons?

Isn't Adam the "son of God?" (Luke 3:38.)

Why carry this further? It only proves that those who preach these things literally are either fools or knaves. If they are merely figurative, and nothing they preach can be scientifically explained, why permit them to make fools of humanity and to wheedle and coerce the people to maintain such a burden as the church?

It will be interesting if not amusing to hear an explanation of these matters.

Why did Christianity assume the attitude of a soldiery prepared for warfare?

"The godly hosts;" "the soldiers of Christ," swords, helmets and shields?

Even the subsequent offshoots of the parent stem adopt these warlike names. Soldiers are not symbols of peace.

Anyone familiar with the history of the church, especially with the crusades and inquisition, knows that ecclesiasticism is a militant organization, its religious aspect being but incidental to its secret underlying purpose, worn as a disguise.

We shall hold as our unalterable opinion that had Christianity in the beginning, told the truth, eliminated its mystery, and declared that all men are inherently good at birth and that good should prevail in the world, mankind would have developed as good instead of evil, and the world today would be a per-

petual paradise, instead of a graveyard for the hopes and aspirations of men who know the truth and are without the power to correct evil, selfish, and designing institutions, bent only on self-glorification and the grinding of the faces of the slaving masses in the dust.

We declare that the first and last purpose of ecclesiasticism was government, and that the so-called Christian church is but a means to an end. If this is not true, answer these questions:

Is ecclesiasticism derived from a word meaning a government or a legislative power?

Why was this name adopted by an alleged religious organization?

"Hath god essayed to go and take him a nation from the midst of another nation by temptations and by war?" (Deut. 4:34.)

Does this not signify that you are tempting the people away from their nations to erect an opposing nation of your own, even if this involves war?

"Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon, the Amorite, king of Heshbon, and his land, begin to possess it, and contend with him in battle.

"This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee and shall tremble, and be in anguish because of thee." (Deut. 2:24-25.)

Is this not positive proof that you are attempting to set up a nation antagonistic toward the other nations from which you are tempting their subjects?

Heshbon means thought, reason, invention, scientific research, those quick of understanding. Sihon means rooting out.

You propose to usurp the progress of other nations by rooting out those whose thought built up civilization. By the threat of "war and rumors of wars" you propose to bring all but your chosen few under a spell of "dread, and fear, and anguish." Answer, yes or no, is this not the truth?

If you answer No, it is up to you to explain why you are

eternally seeking vengeance and preaching a "kingdom" and a "King of kings" in the midst of a republic.

Did you anticipate war in this enterprise?

No? Then, explain the words of your same peaceful Christ:

"And ye shall hear of wars and rumors of wars, see that ye be not troubled, for all these things must come to pass, but the end is not yet.

"For nation shall rise against nation, and kingdom against kingdom." (Matt. 24:6-7.)

One of the greatest proofs that this premeditated war is in the horrible fact that the perverted theory that wars were waged to bring peace, has only recently been tested, with the result that some eleven million human lives were wantonly sacrificed, and chaos has settled down upon the world like a suffocating cloud of poison gas, and civilization is being smothered to death. Nation is in arms against nation, rebellion and revolution stalk boldly into the open, hand in hand, and crime and imbecility are growing rank as weeds in an abandoned common.

Truly Cain has again taken possession of his own.

We warn ecclesiasticism to be careful how it trifles with the constitution of this republic, which so generously and so thoughtlessly gave refuge to religions at a time when these facts were not known because of rank bigotry and intolerance inspired in humanity by the same invisible power which seeks to convert this republic into a kingdom.

If this is not true, explain your "Lord of lords" and "King of kings."

PART XXIX

THE CHRISTIAN DIVINITY

(Truly fiction can be made more attractive than the truth.)

Paul preached Christ as an ordinary man of the far-fetched seed of David. As a part of a triune god, he preached Christ as divine in the sense that all mankind is of this triune divine nature. Of course his words are placed in the mouth of an imaginary person.

The Jewish Christians, and the Gentiles, steadily preached Jesus as a good man only, born in the ordinary course of generation.

It was the designing elements which later demanded that Jesus be deified. They were wise enough to see that to develop the novel idea of original or inherited sin, their Christ must be free from such taint, hence the "immaculate conception" and deification were slowly and cautiously introduced.

Before this all-important necessity had fully developed, Tertullian (A. D. 210) made the mistake of declaring that "the propagation of the soul is the propagation of sin." According to Genesis, the propagation of bodies necessarily is the propagation of souls. Hence Tertullian was merely attempting to interpret the alleged answer of Christ to Salome, "Death will prevail as long as ye women bring forth children," as signifying that he believed that Christ was opposed to childbirth by women. It requires no great wisdom to declare that persons born must die.

Had he known that two hundred years later Augustus would enforce the doctrine of "original sin" as the salvation of the church, he might have changed his opinion, for the discontinuance of births not only would take from under the church its foundation, but it would put an end to the human race. That rapid propagation was a menace to the church at that time is

evident, and yet, the newly developnig generation was its especial field.

Eternal punishment was like all of the important doctrines of the church, including "original sin" and the "fall of man," unblushingly borrowed from ancient religious systems. They were now in possession of the gnostic wisdom and digging out these ancient doctrines.

Tertullian advanced the very idea which drove fanatical men to do things which would forfeit their lives in the name of the church. It is evident Ignatius also held the view that martyrs went at once to the abode of the blessed and that this was a privilege peculiar to them, and not granted even to other Christians—the theory being that all other souls went to a temporary resting place to await their bodies before entering heaven or hell. This was paving the way to that diabolical purgatory, the bargain counter of the Catholic church for the sale of indulgences, and prayers, the greatest propagator of evil ever invented by men, placing the church above the law and concealing evil and crime from the law.

The doctrine that "God brought all things out of nothing" is very cautiously mentioned, because of the logical essenic theory which is demonstrable. Gnosticism made plain the process of material evolution.

Inspiration—as usual, we find this doctrine accredited to one of the wheel horses of church construction, Irenæus.

Millenarism: originated by the same spirits, the fictitious Papias, Irenæus, Tertullian, and Justin Martyr, the latter declaring it to be the belief of all but the gnostics, has no scriptural justification. Of course the gnostics do not believe.

Baptism: an original Mosaic practice of washing upon coming to water. The original custom was to wash the whole body. Nothing is heard of infant baptism before Irenæus, which seems to corroborate the above, hence the saying, "cleanliness is godliness." But baptism by the church is ready money. The original church practice was to wash the naked body.

Transubstantiation: Justin Martyr, like Irenæus, unconsciously revealed that he was drawing from the gnostic wisdom,

whether understanding it or not, by announcing this doctrine: "So, likewise, have we been taught that the food which, and from which, our blood and flesh by transmutation are nourished, is the flesh and blood of the Jesus who was made flesh." (1st Apology, ch. 66.)

The gnostic interpretation of this is that the Christ character represents all the living matter upon the earth's surface, from which we draw our sustenance. Therefore the eating of the body of Christ is the partaking of our food.

Religious intolerance is a definite doctrine of the church, denying to all not associated with the church the right to discuss or have in their possession the scriptures, notwithstanding that church support is a direct burden upon all humanity alike, no matter from what source derived. The church aims to separate its dupes wholly from civil rule or influence.

Secret doctrines and ceremonies :

"The veil of mystery in which the Christians shrouded their assemblies for divine service, from the beginning, fostered the suspicion of indulging in a criminal secret worship." (First age of the church, p. 100.)

Origen is authority for the truth that the church has an inner circle.

"To the carnal minded they taught the gospel in a literal way: preaching Jesus Christ and him crucified. But to persons further advanced, and burning with love for divine celestial wisdom, they communicated the Logos." (Origen, Pref. to Comm. on John Opera: vol. 2, p. 255.)

Could it be made plainer that Jesus Christ is a figurative character, being represented literally to the ignorant masses? The whole scheme is based upon this kind of false pretense. Origen was one of the "church fathers."

With the formation of the papal hierarchy, secrecy and mystery became the basic church policy. Why?

Words are even put into the mouth of Christ evidencing this: "And he said unto them (the disciples), 'Unto you it is given to know the mystery of the kingdom of God; but unto them that are without (the ignorant masses) all these things

are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand.' ”

Now, what kind of duplicity is this?

The gnostics believed in none of this hypocrisy and false pretense, because it was on its face dishonest and unworthy of a conscientious, decent, self-respecting man. Original gnosticism had nothing to do with religion, and differed from Christianity in that it favored teaching its wisdom to all men and was preparing the way to do this.

Irenæus was the established watch-dog of the church in his day, and by eternal reference and exaggerated quotation, he is a factor to this day. It was he who condemned the heretics, although admitting that they could perform all the “miracles” performed by the authorized church magicians; the gift was invariably from the devil when performed outside the church. The church claimed a monopoly of deceiving the people.

Here is a very selfish and weak point in the church. It is continually exploiting alleged “miracles” wrought by its own characters as divine, whereas the same “miracles” wrought by those not believers in the church pretenses, are put down as the works of the devil.

The prophets raised up in the schools of the church are divine, whereas the same identical type of prophecy, by those not of the school, and prophesying, are called false prophets “even if their prophecies come true.”

This foolish, childish, selfishness belittles all efforts to give respect to the institution. Its persistent claim to monopoly is the meanest trait of Christianity.

When Marcus (A. D. 175) began to attract attention, Irenæus admitted the wonders performed, but declared him possessed of a demon and under the spell of the devil.

Eusebius (A. D. 325) seemed to be another mile-post in the church progress, his specialty being to dig up “evidence” and “testimonials.” All he required was a name with which to conjure “authentic” church history, although in a majority of cases his names are totally unknown to history. His ecclesiastical history is a veritable junk shop of worthless matters. His whole

desire is to patch up that rent in the church period covering the first two centuries of the church, even uttering palpable falsehood in his effort to prove that the new testament dates back to the time of Christ. Practically all of his evidences fail to mention the "inspiration" of the new testament writers. It was again Irenæus who first suggested the doctrine of "inspiration." (Heresies, 3, 16, 2.)

We may drive another peg in the time of the writing of the four gospels, by Athenagoras (A. D. 177). In his writings he cites by name, Moses, Jeremiah, Jonah, Thales, Plato, Homer, Hesiod, Orpheus, Herodotus, Pythagoras, Euripides, Aristotle, and others, but never once does he mention the name of one of the four gospels. Hence it is perfectly safe to place their introduction at a later period.

On the other hand, Theophilus, another Bishop of Antioch (A. D. 180), mentions the gospel of John, and right here is a ticklish point in time, and we see the same old trick. The reference to the gospel of John is preserved, but the more important commentary on the gospels, alleged to have been written by Theophilus, are "lost."

This questionable fashion of losing the really essential things, and finding the words which the church placed in dead men's mouths, is carried to a foolish extreme.

The gospel writings of Bardesanes are "lost," but some trivial essay, on fate, is preserved. Eusebius as usual discovers this. (Ecc. Hist. 20:30.)

Hegesippus A. D. 185), a Jewish Christian, traveled extensively, writing "Memoirs in Five Books, being a complete history of Christianity down to his time." "It is now lost," except a few short fragments preserved by Eusebius, around which he weaves his fabulous stories. He says nothing of the four gospels.

Here are two essential reasons for losing, at least, these writings. He hated Paul and said nothing of the canonized gospels. It is always Eusebius who announces the loss of certain works destroyed for a reason, and it is he who preserves certain fragments. Does this not make plain the fact that as

the authority on church evidence he is the censor of the writings of that early period? It was Irenæus who wrote the criticisms in the earlier period.

We seem to be approaching near to the period when the four gospels were adopted as the foundation of the Roman Catholic dominion.

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The gospels of Luke and Mark may have been composed without special reference to the Catholic hierarchy, but John, Matthew, and the Acts of the Apostles, were composed especially for Catholic purposes.

John was to establish the divinity of Jesus, and the unity of the church under Peter.

Matthew was to lay the foundation for the establishment of the supremacy of the papal power, on the authority of Christ as delegated to Peter.

The acts harmonized the differences between the followers of Peter and Paul.

A beautiful demonstration of the value of the truth that "dead men tell no tales."

In a modern court of law, the false statements involved in the establishing of these gospels would have landed all of them in prison for subornation of perjury.

All of the reliable sources of information for testing the truth of any statement made, which does not harmonize with known facts, are closed and jealously guarded against the researches of the historian. Only the word of the accepted church authorities, such as Irenæus and Eusebius, must be swallowed without a gulp. After these fictions become canonized as church facts, they are "divine" and "holy," hence it is blasphemous to question their truth or criticize their absurdity. They are immune against any discussion regarding their origin.

The writings of the second century, absolutely necessary to establish the truth concerning the gospels, have been conveniently lost or destroyed—without a single exception—if they ever existed, which is most likely. Not one remains, to give testimony of any controverted question, and in the subsequent centuries, objectionable books have been diligently suppressed,

and in thousands of instances the writers persecuted and punished as heretics—involving great scientific discoveries. Heshbon was not to rise again.

As it became necessary, from time to time, existing books were boldly changed by interpolations or rank forgeries to meet the new demand.

The works of the following learned writers were suppressed and destroyed or secreted.

All gnostic writings, then in circulation.

Basilides (A. D. 125) because they were gnostic and exposed the fact that the four gospels did not exist at that time.

Agrippa Castor (A. D. 130) because they referred too much to Basilides' knowledge.

Prodicus (A. D. 120) because he possessed the secret books of Zoroaster and exposed the connection between Persian mythology and Christianity.

Quadratus and Aristides (A. D. 126) because Eusebius wanted to quote them as referring to miracles of Christ and the gospels.

Aristion (A. D. 130) for the same reason.

John the Presbyter (A. D. 130) for the same reason.

Cerinthus (A. D. 145) who wrote a gospel not suitable for the purposes of Eusebius.

Valentinus (A. D. 150) wrote the "Gospel of Truth," which so angered Irenæus, he declared it antagonistic, hence it was "lost."

Papias; the most fabulous of the early alleged writers. Cords of literature exist based upon what he was alleged to have written, but not one word is extant of his writings to justify it. No one knows where he was born, when he died, or where he is buried. Yet his alleged writings are the basis of the four gospels.

Marcion (A. D. 145), one of the most truthful Christian writers—called a "hound" by Tertullian and a "beast" by Epiphanius.

Justin Martyr (A. D. 150), one of the great church au-

thorities. His attacks upon the Heretics contained so much material hurtful to the church, his works were "lost."

Appelles (A. D. 160), gnostic, who had a gospel of his own. Consequently his works were "lost."

Peregrinas (A. D. 160), a great Christian writer and independent philosopher. His works did not fit in—"lost."

Marcellina (A. D. 160), woman gnostic, head of Marcellinians—"lost."

Montanus (A. D. 170), head of Montanism, hence his works were called herecies—"lost."

Tatian (A. D. 170), gnostic of great importance to the Christian work, but his works were destroyed in order to give Eusebius an opportunity of quoting him on the gospels without a back-fire.

Marcus (A. D. 170). Irenæus credited him with writing many apocryphal books, but they did not suit the church purposes. "Lost."

Pantænus (A. D. 180) claimed he had discovered the origin of the gospel of Matthew in India, hence he was wiped out right quick, for he was too near the truth. India means the law.

Chronicles of Hegesippus (A. D. 185). This important Christian writer traveled over the whole Christian world to compile and write a complete history of the church from the beginning to his time. This is one of the strongest evidences of the non-existence of the four gospels previous to that period, for the church has moved heaven and earth to prove this. Yet it undoubtedly suppressed this first complete church history, "lost."

Eusebius makes a pretense of referring to this work, demonstrating that he knew of its previous existence, if it was not directly in his hands. He frequently used Hegesippus, but no one else can tell whether he is telling the truth. He especially dwells upon his reference to "Apostolic tradition"—a non-existing thing. The importance of the writer is revealed by the strenuous effort on the part of Eusebius to quote something important from him without revealing that he secretly has his works.

Commentaries of Heracleon (A. D. 190). Evidently destroyed because they did not fit.

Serapion (A. D. 190). Important writings suppressed.

Clement of Alexandria (A. D. 200). Eusebius admits that he wrote authentic works upon the scriptures, but he undoubtedly was too much imbued with the philosophies of Alexandria, to suit the priesthood of Rome.

The important works of more than twenty of the great church historians were thus cast into the fire or concealed because they told the truth, and the church could not be established on the truth.

Not one of the whole number has been permitted to see the light of subsequent ages. The same might be said of the writings of the third century.

Nearly everything written concerning the gospels to the year 325 and all the alleged gospels themselves to the same period, are lost, destroyed, or concealed.

As the third century opened, the church began to assert its authority on matters of doctrine, and Eusebius became the blacksmith to beat the sabres of the past into plow-shares for the future.

There remained the three important characters: Irenæus, Clement of Alexander, and Tertullian.

Irenæus in Gaul, Clement in Egypt, and Tertullian in northern Africa.

These men were selected to introduce the four gospels, two hundred years after the alleged birth of the Christ which the church was attempting to establish as a divine authority, for usurping all the powers of the world.

These men were selected because they were powerful and learned, making a deep and lasting impression upon the masses of unlearned people. It gave them an immense controlling influence. Nevertheless, when they are judged in the light of modern thought and reason, they become mere wheels in the church machinery, themselves appearing at great disadvantage.

Quoting modern authority:

"Irenæus was credulous and blundering."

"Tertullian passionate and one-sided."

"Clement was mainly occupied with ecclesiastical ethics."

All three openly and flagrantly utter untruths in the discharge of instructions from their superiors, stultifying themselves and revealing the church as a sinister menace to the civilized world.

Their work was clean-cut and arbitrary. The permanent establishment of the papal power wholly depended upon the safe launching of the four gospels. It was the most critical period in church history. Irenæus did not mince matters. It mattered little to him what subsequent history might say. It was the urgent present which required his attention.

He had the honor of presiding over the precedent council of bishops called by the church of Rome to establish the authority of the bishop of Rome over all other churches.

Clement was equally determined with Irenæus to drive home the papal supremacy.

Can there be any doubt regarding an understanding among these church manipulators? Well, hardly. Two very large birds were killed with one stone, and that stone was Peter,—the four gospels were confirmed as "gospel truth," whatever that means, and the unquestioned authority of the pope was established. Whether they believed them or not, prelates had to preach the doctrines of Rome.

In order to saint Irenæus, a fictitious story of his martyrdom was filed away for that purpose. No direct evidence of this event is found. Martyrdom did not necessarily signify persecution of these men.

Tertullian was a married priest.

Some appreciation of the results of this strenuous work, at the beginning of the third century, may be had, when one realizes that it made possible the Catholic hierarchy, which has since dominated the Christian world for sixteen hundred years, and which, to this day, stands as a menace to humanity. It is based upon the absurd heirship and establishes class even in the priesthood.

It is significant that Irenæus, who is so prolifically quoted as church authority, was first to mention the four gospels, and the first to acknowledge the supremacy of the church of Rome, therefore the endless evidence of duplicity and prejudice in his works need not seem strange. He was sainted for this work, a poor compensation for his zeal.

Despite the endless hypocrisy and false pretense of these so-called "church fathers," practically indisputable evidences declare that previous to A. D. 170 no book of the New Testament was called scripture, and the present gospels did not assume a canonical position till the latter part of the second century.

No canon of the New Testament, supposed to possess divine authority, existed before A. D. 200.

The gospels of Matthew and John at once became the powerful agencies in the establishment of the supremacy of the Bishop of Rome.

Neither Luke nor Mark had been apostles, hence their gospels show no such power.

The intolerant bigotry displayed by those who tore the world to pieces, to establish a surreptitious power, deprives them of any accusation of being moral or just towards their fellowmen. Even if they had been conscientious their illogical zeal condemned them as irrational and dangerous.

Perhaps the most vicious doctrine ever advanced by any human institution is expressed in the words "the wisdom of this world is foolishness with God." By every scientific test, the wisdom of this world is all wisdom understandable to man. Thus they slap closed the covers of the book of nature, that humanity may not discover in the laws of the material universe, evidences of their duplicity. Either they were willfully perverse or else their credulity was unbounded. Their utter disregard of truth favors the first intimation. They have always been unscrupulous in their arguments. Their "pious frauds," to use their favorite expression, are "invoked by the devil."

Even zealous Christian writers accused Clement of Alexander, and Lactanius, of using forged testimonials from spuri-

ous books, attempting to prove the foundation of Christian revelation. Irenæus, knowing that the very best evidence proved that the ministry of Christ lasted not to exceed three years, but more probably only one, if at all, conjured up a tradition from Asia, that his ministry lasted for twenty years, in order to bring it up to a time to meet some vexatious emergency and bridge over a lapse. This would make Christ fifty years of age at the time of the alleged crucifixion.

Now what remains to recommend Christianity, or to justify the burdensome church. There is not a single evidence that the morals or the material benefits have been improved by all these centuries of false pretense. Mystery and untruth cannot establish morality. The self-laudations of Christian forces do not make truth.

It matters not whether the gospels are authentic. Have they benefitted mankind? No one with common sense believes them divine or inspired by any other power than the minds of men bent on establishing a universal control. Some of the teachings of Christ are the honest teachings of good men. The church has only appropriated these as a mask, to conceal its sinister motives, as it boasts of its good deeds to cloak its evils.

Are we justified in making these radical accusations? We declare that a million years of good cannot wipe out the crime of the crusades and the inquisition.

All good authorities deny that such a person as Jesus Christ lived at the time alleged. The three witnesses upon whose evidence the matter rests, are Paul, Josephus, and Tacitus—a Christian, a Jew, and a heathen—a most suspicious beginning and combination. Tacit means implied. There is so much dispute about Paul, he may be eliminated. Josephus' works are so full of subsequent forgeries and interpolations, they will always be doubtful. Tacitus speaks of Christus "who, in the reign of Tiberius, was put to death as a criminal by the procurator, Pontius Pilate." That is practically the foundation evidence.

Now, as to the alleged father of John, Zacharias; there were four persons by that name, who have been referred to in

the apocryphal and canonical gospels, and in the fathers, in such an indiscriminate manner as to create great confusion—aside from the apocryphal nature of this character.

Zacharias, the son of Jehoiada. He was stoned to death in the court of the temple. (II Chr. 24:20-21.) Long previous to Christ, Zacharias means memory of the Lord. Jehoiada means knowledge of the Lord.

Zacharias, the prophet, who was son of Berechiah (meaning blessing), no account of his death. (Zach. 1:1.)

Zacharias, alleged father of John the Baptist—who also was killed in the temple.

Zacharias, the son of Zarouchos, also killed in the temple about A. D. 69. (Matt. 23:35.)

There is not one word in the old Testament authentically connecting it with the New Testament that is not interpolated or warped in interpretation for that express purpose—excepting that the Old Testament sets all the precedents for the Christian exploitation.

The Old Testament is more essential to the Christian religion than the New Testament, because without the precedents of the Old, the New would have no authority and no genealogical connection.

In the early chapters of this book we have demonstrated that the two books are essential parts of a premeditated theme to establish a fictitious authority to displace established human authority and governments. The papal struggles for temporal power prove this beyond refutation.

Now that we understand the flimsy character of the Christian scheme, and the false foundation for papal supremacy, we may read the subsequent history of the church attempts to put into practical operation this wonderful ecclesiastical mechanism, with greater interest and understanding and less fear and trembling.

The following chapters will stir the reader even more than have the preceding ones.

Before closing this chapter we call attention to the highly significant fact that none of the names of those whose works were suppressed or lost, respond to the biblical code as do all the names mentioned in both books of the Bible. We hold that this evidences that they were the real, and the Bible characters were fictitious.

PART XXX

THE JUGGLING OF WORDS AND NAMES

(The rose smells as sweet though called a cabbage.)

When we analyze the names Ad am; Ab ram; Ab ra ham; Ja cob; Jo shua; Jah, meaning Jehovah; El, meaning God; Jo, increase; we are at once interested in knowing why these names usually consist of combinations of parts of numerous names carried through the work.

Ad is a Latin prefix meaning to.

Am, the existing authority, "I am," meaning self-sustaining.

Adam signifies the self-supporting earth, also mankind collectively, self-sustaining humanity.

Ab means father. As a Latin prefix ab means from, and ram means high—the father from on high, or the divine law from heaven.

Ab —|— ram means high father; that is the usual definition.

Ab —|— ra —|— ham means father of a multitude.

Rah also means wandering. Abram's people were wandering nomads. Ham means hot, burning, specifically signifying the hot sun high in the heaven.

Jo signifies God. It is also an abbreviation of Joseph, meaning increase. "God gives the increase."

Shua means wealth; the father-in-law of Judah, praise. Judah is Judae, the name concealing merchandising, trading, by the Jews.

Joshua means savior. Jesus is the Greek form of Joshua. Jo —|— shua, God's wealth saves, God possesses all. God is Jehovah, self-sustaining, self-supporting. The burning sun, high in the heaven, is the source of all earthly wealth.

Abi means progenitor.

Ram means high.

Abi -|- ram, high propagator.

Ab, father.

Ner means lamp; the father of Abner.

Ab -|- ner means father of light. The son is from the father; the light is from the lamp.

This is an excellent place to demonstrate the progress or evolution of God. It was the practice at early periods to put into the name some portion of the name of the god, especially the authority, under which the people lived. Abner is the name.

Ner, lamp, is the father of Abner.

Ner primarily signifies lamp, the source of light. As fire usually signifies God, and sunlight the Christ.

Uri means fire, and in like manner is used as the source of light.

Uri -|- el, fire of God. Abram came from Ur, fire, and Abraham signifies the fire light. Lot is the accompanying smoke. Uri -|- jah, fire of Jehovah. Jah is an abbreviation of Jehovah. El is the Babylonian sun-god. Hell is derived from the name. Jah means hot.

The name Absalom is another name with which to juggle, the name signifying father of peace.

Salem and Salim signify peace.

Solomon signifies peaceful. Sol means the sun. Sol -|- omon means the luminous sun, which reveals wisdom.

But the meaning of Salom in Ab -|- salom, is Shallum, meaning peaceable, also revenge, found as Sallumus in I Esdr. 9:25 of the apocrypha. This is derived from the Latin *lumen*, signifying light.

The Latin prefix *ad*, signifying to, is equally as important.

Ad means to.

Am means "I am," God or Jehovah.

The meaning of the name Adam is generally given as earthy, but is translated man in Genesis 1:26-27, symbolizing the human race.

Adamah is the Hebrew for red earth, blood. Admah means bloody.

In the genealogy of Luke 3:38 Adam is named the son of God—the earth the son of fire. In Matthew 9:6, Christ is named as the son of man. Adam is named man, therefore Christ is the son of Adam. That is exactly our theory, that Christ symbolizes mankind at large the progeny of Adam, the earth, and in the figurative crucifixion of Christ we see the debasement of mankind. Temptations are placed before him and he partakes thereof in his ignorance, and this accuses him of inherited sin.

Noah signifies rest, tranquility, repose. God ends his work in human intellect and reason. No means place, also stirring up, forbidding. Ah is an abbreviation of Jah or Jehovah; sometimes also signifying brother, as in Joah and Ahab. Therefore Noah simply means God's resting place, which is symbolized by the period of tranquility succeeding the flood, and no doubt has to do with the brotherhood of monks, for it is the period when the whole enterprise was planned. The flood is but the figurative means of eliminating the peoples who necessarily could not have been considered as under the jurisdiction of the Hebraic-Christian exploitation, in order that all living people could be included to make the scheme universal. This is to be accomplished by the control of increase, the new generations.

Moses—the definition is usually given as drawn out. But by an analysis of the name and its associations, we draw out a much more elaborate significance. His father is Amram, meaning exalted; Am meaning Jehovah, ram meaning high. Jehovah is exalted, and begets Moses.

By a fine deduction we may draw a definite meaning for Jehovah, also the reason why Moses forbade the speaking of the name.

Flavius Josephus relates the story of Moses thus:

"Thermuthis, the daughter of the king of Egypt, seeing a cradle on the current of the Nile, sent swimmers to rescue it, and found a child therein. Thereupon she named it Mo-uses. Nile means dark blue. It was worshipped as a god by Egyptians.

"The Egyptian for water is *Mo*.

"Those saved out of the water are called *uses*.

"So, by putting these two words together she named him Mouses or Moses."

Thereas means Aahva. (I Esdr. 8:41.)

Ahava means water. Water means multitudes and ordinances.

Bear in mind this constant play about water, for water symbolizes masses of people. Dam the waters and they rise up. Restrain the people and they rebel.

If Mo in Moses means water, Mo in Moab must mean water. The Moabites worshipped Chemosh, a sun-god, signifying the attraction of the sun for the water. Moab is the son of Lot by his own daughter, and we have shown in another chapter that Lot means mist, fog, veil, mystery, presaging the mysterious cloud which has always enshrouded the Christian church. Therefore Moab means rain, and rain means doctrines.

We at once recognize that this whole Christian scheme is involved in every part of the alleged history to which it attempts to attach itself. The rain from mists arising from the land is figured by the Moabites called bastards (Deut. 23), due to the fact that the true doctrine should arise from the holy see.

Moses commits murder in Egypt and flees to the land of Midian. Midian signifies strife, judgment, measure, covering. The moon signifies measure and Midian perhaps signifies moon-worship, as opposed to Moab, water-worship.

Reuel the priest of Midian had seven daughters.

Reu means friend.

Reu -- el means God's friend, a shepherd.

This reveals the worship of El the sun-god of Babylonia and Chaldea.

Moses had turned from the worship of water to the worship of the sun.

This Reuel, the priest of Midian, is also a patriarch ruler, and is called his excellency, Jethro, posterity, hence he was a high priest from the beginning of mankind. He is the son of Esau, the hairy cave-dweller.

"And the angel of the Lord appeared to Moses in a flame of fire out of the midst of a bush." (Ex. 3:2.)

Sinai means bush, also enmity. He led Jethro's flocks to Horeb (desert), meaning Sinai.

Moses turned from sun-worship to fire-worship, and God became Jehovah.

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by the name Jehovah was I not known to them." (Ex. 6:3.)

Previously no attempt had been made to commercialize the scheme and make it self-sustaining, as signified by Jehovah.

Solomon is especially amenable to this code.

Sol means sun. The sun may not be monopolized but fire can be. A monopolized god was the true goal, hence even the use of the name Jehovah was monopolized and forbidden. Nadab and Abihu, sons of Aaron, were burned for taking fire from the altar.

Omon is Amon or Amen, meaning mystery. An Egyptian god worshipped at Thebes as "Amen the sun." In Nahum 3:8, this is No, which is interpreted as place. No-Amon means place of Amon or Amen, symbolized into *lumen*, enlightenment, human intellect.

Hence we corroborate Noah as a place of rest and recuperation in the scheme. We have, in previous chapters demonstrated the truth of this. Water was to quench fire-worship and prepare the way for "the light of the world," hence baptism.

Noah was the son of Lamech, poverty, lowliness, who is struck, the coming ignorant masses to be cultivated in superstition.

This means the unprotected, helpless masses, the victims of this ungodly scheme.

After humanity has been debased to a state of helplessness, the master of the situation may rest and plan for the future. It required time to perfect Christianity.

Now comes Elijah, an important one of the line of prophets to tell the frightened masses what the future holds for them, to establish obedience by terrorism.

Let us analyze the name.

El was the sun-god of the Chaldeans.

Abraham came from Ur of Chaldea. Ur means fire.

Jah, is the Jehovah of Moses. Jah is hot.

Therefore, El -|- i -|- jah simply means: the sun is hot. This is converted into the more effective form: "hell is hot." Fire supercedes the sun, and Christ follows fire. "I am the light of the world, hence he is of the seed of Abraham."

This introduces the Christian dispensation.

A romantic play, nevertheless coercively involving all humanity, in order to make it a self-supporting institution. Jehovah must prevail, and god must eat.

Reader, no one will seriously attempt to make light of what we have written. It is your affair if you can be fooled and beguiled into treating it lightly yourself. This trivial romance is the foundation of the so-called Christian religion, which has swayed kingdoms, sacrificed millions of human lives, and planned for the future abject slavery of humanity.

We call especial attention to the fact that there is so much of Latin interspersed through the Bible, it is fair to deduce that it is a product of Latin minds. That is, out of the collected mass of materials plagiarized from every religion back to antiquity, and the accumulated scientific knowledge of that period, was worked this Christian scheme. It is absolutely devoid of religious significance, and is by no means edifying or educational. It is full of virulent menace towards humanity and its legitimate institutions. It is illogical in its ethical attitude and interferes with the natural evolution of government.

The process of developing the proposed church following was by debasing mankind, symbolizing the fall of the Adamic race, practically the body of developing humanity. This is the crucifixion.

Nothing is found in church literature throwing light upon that period called the "dark ages," following the introduction of Christianity.

The most authentic and definite dates assigned as this

period of blissful ignorance are as follows, which we adopt from "Haydn's Dictionary of Dates," and according to Hallam:

"It comprised about one thousand years (486 to 1495). During this period learning was not only at its lowest ebb, but to seek or exhibit learning was to trifle with death."

It is most important to examine the church during this period, five hundred years of which being devoted to the extinction of the gnostics, which meant the suppression of learning. The very fact that Christianity does not deny its antagonism towards gnosticism establishes the truth that it sought mental control over mankind by the suppression of scientific learning and the leveling of humanity to a common plane of ignorance. If this is not true, let the ecclesiasts give a plausible explanation of their assault upon extant learning at that time and their subsequent warfare upon scientific research, and its opposition to science in its every form.

There is but one plausible excuse—pure, inexcusable, selfish jealousy, and a vicious determination to seize control of all education.

It was during this period that the crusades, "romantic undertakings," as they were named, were developed. This was the earliest form of process by which the mind of Europe was attracted away from the strides of the popes towards temporal power. So successful was the church in arousing zeal and enthusiasm, from all parts of Europe, thousands of people responded to the call of the pope to engage in a "holy war" to recover the alleged sepulchre from the Saracens. It is said that in the spring of 1096 not less than six million people were in motion towards Palestine. These consisted mainly of the anarchistic dregs and refuse of Christendom.

To the shame of Europe the leading sovereigns were seized with the hysteria and joined in these fanatical mobs—rapine and plunder were the sole object, the popes absolving the crusaders in advance.

In the thirteenth century a crusade of children was organized and inspired with a conquest for the conversion of the Moslems. The modern so-called "boy scouts" is on a par with this,

having no well-defined purpose. Thirty thousand children embarked in a crusade at Marseilles for the holy land. Two-thirds of these were drowned at sea, and the others were sold as slaves to the Saracens. There has been a persistent determination to take the manual training of children away from the parents.

It is appalling to estimate the millions of lives sacrificed to ignorance and inspired fanaticism during this period of mental and moral darkness. There was but one source of this hysteria, the popes of Rome. There was but one purpose, to draw attention away from the political intrigues of the popes of Rome. They knew the fictitious nature of the inspiring causes.

Ninety-two popes covered the period called the "dark ages," and during this period they surreptitiously came into temporal power, holding this power for about five hundred years.

The period was replete with councils which were securely nailing down the coffin lids of kings and forging the fetters for humanity.

The first pope to call himself the "head of all the holy churches" was Pope John II, 535. The first pope to style himself "sovereign pontiff" was Pope Theodore, 649.

The first council called to absolve the subjects of a king (Wamba at Toledo) was called by Pope Agatho, 682.

The first pope to uphold the worship of images in the church was Pope Gregory II, in his quarrel with Emperor Leo, 731.

The first pope to apply the excommunication to those who opposed images, called iconoclasts, was Pope Gregory III, 741.

Pretended "donation of Pepin," a forgery was referred to as a precedent, by Pope Stephen II, 757.

The "false decretals," rank forgeries, introduced by Pope Leo III, 816.

Forged "donation of Louis-le-Debonnaire" introduced by Pope Stephen IV, 817.

The first deliberate humiliation of a king, to show the papal

contempt for civil rulers, was that of Louis-le-Debonnaire by Pope Gregory IV, 827.

The most audacious early excommunications of kings were those of Lothaire and Waldrade by Nicholas I, 867.

The beginning of the crowning of kings by popes, Charles the Bald, 875, and Charles the Fat, 880, by Pope John VIII.

An open lover of a mistress, Theodora, Pope John X, 914.

Popes Leo VI, 929, and Stephen VII, creatures of the notorious prostitute, Marosia.

Pope John XI, bastard son of Marosia and Pope Sergis III, 931.

Pope John XII, 965, so mean and vengeful, the Greek emperor refused to receive his envoys.

Pope Benedict VI, 972, strangled in prison.

Pope John XVI, 997, put to death.

Emperor Henry III deposed three popes, Benedict IX, Silvester III, and Gregory VI, 1046.

Pope Gregory VII (Hildebrand), 1085, quarrels with all the sovereigns; excommunicates and deposes Emperor Henry IV, persuaded large donations from his mistress Matilda, countess of Tuscany. He was the meanest and most aggressive of popes, finally being beaten and put in prison, where he died. Boldly proclaimed the right of popes to the temporal power, Pope Urban II, 1088, excommunicated Philip, king of France.

Pope Paschal II, 1099, excommunicated Philip, king of France. Disgraced Henry VI, quarreled with Henry V.

Pope Honorius II, 1130, aroused the two factional German parties which have caused much of the warfare in Europe, the Guelphs and the Ghibelines.

Anaclet, a Jew pope, 1131.

Adrian IV, 1154, English pope, made Frederick I kiss his foot.

Innocent III, 1198, quarreled with the sovereigns. Great supporter of crusades, authorized the massacre of the Albigenses, anathematized Philip Augustus, and treacherously inspired war between England and France; author of the Inquisition.

Gregory IX, 1227, excommunicated Emperor Frederick II four times.

Gregory X, 1276, coronated and excommunicated Emperor Rodolphus of Hapsbourg.

Clement V, 1305, Holy See removed from Rome to Avignon, condemned Knight Templars, excommunicated the Venetians.

1314 to 1316, no pope.

Clement VI, 1342, Joanna II, queen of Naples, sells Avignon to the pope.

Innocent VI, 1352, the grant of Charles IV, and the commencement of the authentic sovereignty of the popes (1355.)

Benedict XIII, 1417. France withdraws her obedience from the pontiffs.

Sixtus IV, 1471. He conspired with the Pazzi to murder Lorenzo and Julian de Medicis on Sunday, April 26, 1478, in the church at the middle of the mass at the instant of the elevation of the host. Julian was stabbed to death, and Lorenzo was badly wounded.

Such were the characters of men posing as gods on earth during this long period of mental night when neither priest nor prince could read or write, and it was death to be learned.

We have continuously had put up to us the preachings of Paul as evidence of Christian sincerity. It matters little who teaches that which is conducive to morality and correct living, but it matters much if such attitude is assumed as a cloak to conceal secret propaganda.

We consider this a suitable place to eliminate for good and all, this blather about Paul.

To begin, we declare that the name Paul merely symbolizes the church worker and organizer. Paul means worker.

We take Paul's alleged epistle to Timothy.

He declares that men shall not have immortality. (I Tim. 6-16.)

We take as our demonstration of concealment of purpose II Tim. Chapter 4:19-20-21. Read these verses, then ponder the following interpretation:

Prisca means ancient. This merely disguises a pretty deceit to please women. Prisca is Priscilla, the wife of Aquila, "a friend to Paul," or friendly towards the church worker. The mentioning of Priscilla, the wife, before the husband, which is contrary to the old testament, is to encourage the assistance of the wife to hold the husband in sympathy with the church. (I Peter 3:1-7.)

"That they may be won by the conversation of the wives.

"While they behold your chaste conversation coupled with fear."

The significance of the meaning *ancient* for Prisca, is found in the fifth verse of the above chapter.

This becomes a very interesting little romance. Aquila is supposed to be a converted Jew, whom Paul picked up at Corinth, the Jew having been ordered out of Rome by Claudius. The name Aquila means eagle, but is described in Micah 1:16 as the Griffon vulture. He was a native of Pontus, meaning the sea, about which we find all of the apostles hovering, hence it is logical that the sea symbolizes the Holy See, meaning seat, from *sedere*, that is, all of these working forces are sent out from a common seat of power and instruction.

In any event, the *Griffon vulture* becomes an agent of the church.

"And he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come gather yourselves together unto the supper of the great God.

"That ye may eat the flesh of Kings, and the flesh of captains, and the flesh of mighty men, and the flesh of all men both free and bond, both small and great." (Rev. 19:17-18.)

Anyone who has ever witnessed a feast of vultures on a carcass in the desert, will quickly recognize the grewsome origin of this savage picture in Revelation.

Aquila accompanied Paul to Ephesus, meaning desire, or desirable.

Pause a moment, reader, and picture in your mind, one of the alleged founders of Christianity tramping about with a renegade Jew and his wife, as a part of the great work, and

pausing at Ephesus, desire, desirability, long enough to instruct Apollos in some grewsome task.

Apollos signifies one that destroys and lays waste.

That Paul is merely the trumpet for the distribution of this fiendish program under the disguise of soft words and names, is proven by the alleged utterance of the fictitious Peter, backing up Paul in II Peter 3:16.

The next character associated with the name Paul, is *Onesiphorus*, signifying profitable, he who brings profit. He also is at Ephesus with Paul. The presence of all these at Ephesus merely signifies the desirability of adopting these influences in the church work.

Erastus means amiable. Also a friend of Paul at Ephesus. Naturally, amiability would be a most powerful assistant to the church worker. But in this case there is a broader significance. Erastus was of Corinth, signifying, that which is satisfied, hence this amiability was due to a feeling of satisfaction.

Here is a most significant one. Paul volunteered the statement, without explanation, that, he had left Trophimus, a Christian convert residing in Ephesus, in Miletum, sick.

As we have explained, Ephesus means desire.

Trophimus means well educated, well brought up.

Miletum means scarlet, red. Inasmuch as this ancient city was torn and destroyed long before the alleged time of Paul, we shall assume that the name is merely adopted to symbolize, perhaps, a condition of bloody warfare, hence the well-educated were left sick and stricken. But, we are given a clue, in, that it is in Ionia. In I Macc. 8:8, Ionia means India, signifying praise and the law. The well-educated and well brought up were, by praise and flattery, brought under the church law, hence, they sought solace for their sins and sickness direct from the church.

It is from II Tim. 4:21, we find a continuation of this duplicity on the part of the alleged Paul.

He salutes *Eubulus*, meaning prudence and a good counselor. Merely cautioning the church workers that prudence is always a good counselor.

Pudens, meaning modesty, shamefaced. This was the assumed attitude to invoke confidence and sympathy. Linus, meaning *nets*, more clearly defines the concealed purpose.

"The Kingdom of heaven is like a net." (Matt. 13:47.)

Read this chapter in Matthew, if you want a thrill.

"Follow me and I will make you fishers of men." (Matt. 4:19.)

PART XXXI

SOWING IMBECILITY

THE MAKING OF CHURCH LITERATURE

To deceive and cheat humanity was the original purpose of the founders of Christianity. To profess that the so-called church fathers were fools, is to wholly destroy their preposterous works; to admit they were wise men, is to convict them of willful perjury, and their own works betray them.

The fact of the mere existence of the so-called gospels proves nothing. Antiquity in most things qualifying human progress, signifies the crudity of early stages of evolution, not the perfection of wisdom. Perfection comes with finish and completion.

The very best authority we can find concerning the origin of certain alleged church writings, clearly defines all of the gospels as the merest rot and tomfoolery, pressed upon the superstitious minds of uneducated people at a period when they were stupefied by a hypnotic romancing, much of which was not intended to foster religion. It was a contest of fabulous stories between many men and many factions, finally culminating in a well-defined priesthood which ingloriously crushed all but the Christian scheme—a well-defined conspiracy to conquer the world and exploit humanity.

The organization of any institution which primarily must be supported by humanity, is an exploitation, hence it cannot be divine—God does not exploit his own creations for profit. The church wealth is evidence of profiteering.

Let common sense, in this enlightened age, judge if these things are entitled to the slightest consideration.

In the first hundred years after Christ, there were no authorized gospels, hence they are reported as lost. The second hundred years struggled to establish gospels and doctrines.

Everything purporting to belong to that period is classed as subsequent fiction.

The greater part of the writings of the second century after Christ are also alleged to have been lost.

Therefore everything declared to be authentic as gospels are hearsay and palpable fiction—no matter at what period written.

The most essential period in the establishment of the Christian literature necessarily was the first centuries of the Christian era.

Waite divides the first two centuries into the following well defined periods:

First period, apostolic age. A. D. 30—A. D. 80.

Second period, apostolic fathers. A. D. 80—A. D. 120.

Third period, the three apocryphal gospels. A. D. 120—130.

Fourth period, forty years of writers. A. D. 130—170.

Fifth period, the four canonical gospels. A. D. 170—185.

Sixth period, close of the second century. A. D. 185—200. This was the formative period of Christianity.

The word Jesus signifies to heal, but as Jesus the Christ it has been frequently forged into profane history in vain attempt to give it authenticity as signifying a supernatural human being. (Chap. 3, 18th book, Antiquities, Josephus.)

The use of the Christ character in religions, antedates Christianity many centuries, being common to all nations, because it is a principle in nature.

It is quite authentically demonstrated that the Christian founders boldly appropriated the Chrishna of Hindoo mythology (1156 B. C.) as its Christ character. (Annals and Antiquities of Rajast'han, vol. 1, p. 37.)

If the very foundation truths of Christianity are proven falsehood, there can remain no plausible or even probable reason for its having deceived humanity all these centuries in the belief that it is a "divine" and worthy institution. Its works alone cannot justify or recommend it. Its alleged evidences and testimonies are pure fabrications drawn from the romancers of

imaginative fanatics. It has left no creditable imprint upon the moral aspect of the world.

It is admitted that Paul did not write the gospels attributed to him.

The gospel of Luke was based upon the alleged gospel of Paul, and this rests upon the word of one Irenæus (A. D. 190) nearly two hundred years after Christ, restoring fabulous writings admittedly not in existence. Most of these writings are alleged to have been restored from memory and tradition.

Those who wrote to give authenticity to alleged words of persons living more than a hundred years previously, could not be expected to write things disputing themselves, therefore we must examine these matters in the light of a belief in their untruth, and gauge our judgment by an appeal to common sense and reason. Let him who is so foolish as to yield either of these to emotional fanaticism, step out of the light, and not cast a sinister shadow over free and untrammelled exercise of individual thought and sane judgments. Simple, unsupported credulity has no place in logical examinations, and this is the age of demonstration and truth.

The men calling themselves "apostles," and "apostolic fathers," "church fathers," etc., naturally were those attempting to establish the new religion. They were straining every possible end to give plausibility to rank inconsistencies and foolish absurdity, vieing with each other for a conspicuous position in the history of the institution; each conjuring some new absurdity as his particular contribution to a general disputation, with the promise of being sainted dangling before his eyes.

It is an oft-repeated axiom of the church people that what the church organization does, concerns not the layman. This challenge may be met with the emphatic answer that that which concerns any portion of struggling humanity very materially concerns every individual, and especially concerning that which is palpably a parasite upon the producing energy of the whole. For two thousand years Christianity has striven to suppress the development of independent thought by muzzling free speech.

To Irenæus was committed the task of establishing the authority of the four gospels. Here is his final and conclusive argument:

“They are four in number, neither more nor less, because there are four universal winds and four quarters of the world.”

Stop to think but a moment, of a universal religion being based upon this “credulous and blundering” statement. Yet these gospels are accepted and canonized as beyond question or reproach upon the authority of this zealous “church conjurer.”

In the year A. D. 190 there were so many gospels of Peter, in use by the Christian church of Rhossus, in Cilicia, that it became necessary for Bishop Serapion to suppress them and substitute the four canonical gospels in their stead.

It was a common thing to suppress accepted gospels and substitute those legally adopted by the ecclesiastical authorities—these gospels were being coined for that purpose.

Eusebius (A. D. 325) writing of the gospels of Peter, says:

“Neither among the ancient nor the ecclesiastical writers of our day, has there been one that has appealed to the testimony taken from them. They are to be ranked not only among spurious writings, but are to be rejected as altogether absurd and impious.” (Ecc. Hist. bk. 3, ch. 3.) Here is an admission that practically all the alleged gospels at that time were spurious.

And yet for a hundred years these gospels had been accepted as authentic by large Christian communities. Such was the controversies over these absurd writings for centuries, among the church authorities themselves.

There was such a mixup by the alleged changing of the names of his apostles by Christ, it was difficult to fully identify the several characters. No explanation is made why Simon Peter’s name was changed to Cephas; the sons of Zebedee to Boanerges; Jacob to Israel, Hosea to Joshua, and Joshua to Jesus, or why subsequent popes concealed their identity by fictitious names.

Tertullian (A. D. 207) was one of the three fathers who were engaged in establishing the canonical gospels.

Irenæus had undertaken to confound the gospel of Paul

with the gospel of Luke. Tertullian endeavored to identify the gospel of Peter with the gospel of Mark. Thus it will be seen that any final judgment on the part of those employed in doctoring up gospels for the permanent use of the church, was wholly based upon conjecture, and the flimsy judgments of prejudiced men.

Origen was the third "church father" engaged in this gospel making. (A. D. 230.)

This is what he has to say:

"And that not four gospels, but very many were written, out of which those we have were chosen, and delivered to the churches."

"Four gospels only have been chosen, out of which the doctrines of our Lord and Savior are to be learned."

"These gospels were selected or separated from others."

Now, gospel is derived from God + spell, meaning good-story.

We may better understand the purpose of this juggling, when we examine the four accepted gospels and find therein the doctrines of the "immaculate conception," the "material resurrection," the "miracles," and others, which neither Christ nor Paul taught or preached. They were not selecting gospels; they were making them.

Are we to accept the findings of three prejudiced men as the sole salvation of all humanity? If we accept them we take an unwarranted risk and may lose our souls. If we reject them, Christianity will fall.

It is important to know the nature of the "inspiration" in "choosing" these essential gospels by men, manifestly biased in favor of their work, as against the judgment of many others, with equal qualifications, who disputed their selections. Inspiration is a simple word easily defined. It may not be twisted into any other meaning than its own.

This selection of four gospels was from no less than scores of others, all of which had been preached as authentic throughout the churches. The final suppression of all these other gospels was no small task.

Theodoret (A. D. 430) says: "The Nazarenes are Jews who venerate Christ merely as a just man, and it is said they use the gospel according to Peter."

This gospel of Peter held that Jesus and Christ were different characters. This was natural: Jesus was the man; Christ was the character of antiquity. Hence Jesus was only an ordinary man, selected to assume the part of the suffering Christ, in the great passion play, a play upon the human emotions. Jesus is as common a name as John.

Norton, a high authority, declares the gospel of Peter was not a history of Christ's ministry.

The so-called "oracles or sayings of Christ" is quite cloudy, resting almost solely upon the fabulous Papias, about whom nothing is known. Not a whole sentence of the writings of such a person are extant. Yet all of these "church fathers" quote him, giving him credit for extraordinary works. When he was born, lived, or died, is not known. That cheerful old liar, Eusebius, even says: "Papias wrote five books of 'Expositions of the Oracles of the Lord'—but these books are lost." The name signifies papyrus, the Egyptian writing paper, and papa, father.

Pause to consider the strange situation of an all-powerful, all-seeing, omnipresent god, attempting to establish a kingdom upon his earth to rule over things which he had created, and getting his works tangled in this fashion, depending wholly upon the minds of men to help him straighten things out. Do you believe your god is such a weakling?

We object to this sort of evidence:

"That the gospel of Paul is of the first century is testified to by Marcion and apparently alluded to by Irenæus and Tertullian."

This need not imply that such a man as Paul ever lived.

There is just as much obscurity regarding this Marcion as about Paul himself. We may safely eliminate him as evidence, in the glare of the following facts.

The purpose of selecting the four gospels was for the unification of the church. The suppression of the gospels of

Peter by Serapion, Bishop of Antioch, was a part of the program laid out by Irenæus. The Roman Catholic theocracy was being established to lord it over all the churches. It cared nothing for what the other churches had been preaching.

Irenæus is the first writer who mentions the four gospels, and he was the first who acknowledged the supremacy of the church of Rome. He does not say that Peter founded the church, or was even Bishop of Rome at all. If he is accepted as final authority on the four gospels, it is inconsistent not to also accept him as authority on this vital point.

To strengthen his four gospels only, it is said that the church was founded by Peter and Paul, who then handed over to Linus, not even an apostle, (Linus responds to the code, meaning *nets*) the office of the episcopate, for it is a well known fact that the church of Rome did not exercise the supreme power over all the churches of Asia. In the year 195 Victor, Bishop of Rome, began to excommunicate the non-conforming Asiatic churches, preparing a way for establishing the alleged supremacy of the Roman church from the beginning, which was a false pretense. Victor's successor, Zephyrinus, upset all these plans and "corrupted the truth."

Irenæus was insistent that it was necessary for the other churches to recognize the supremacy of the church of Rome, stating as an accepted fact that this authority had been handed down by "apostolic tradition." In view of the truth that even the most essential facts regarding the gospels, upon which the church was founded, were not preserved, there could certainly be no authentic "apostolic tradition." Peter himself calls tradition "vain conversation." (I Peter 1:18.) Even Paul is made to repudiate "fables" and "endless genealogies." (I Tim. 1:4.)

Nevertheless, if Irenæus and Tertullian may be accepted as sufficient evidence, and we do not doubt them in this particular instance, the New Testament was compiled and made authoritative by the ecclesiastical power at Rome. With it was adopted the slogans "apostolic tradition" and "ecclesiastical tradition," for which also Irenæus must be given credit. (Irenæus Adv. Haer. 3:3.)

The false pretense that Peter was the first Bishop of Rome, and personally handed the keys of the kingdom and the bishopric to Clement, is so palpably intended to bring Peter to Rome, it practically brands Irenæus as a paid liar, thus smirching all his works, bringing his four gospels under the suspicion of having been merely manufactured as a part of the new testament adopted by the church of Rome, which did not scruple to utter a "pious fraud" to strengthen its claims to supremacy.

Eliminating the fictitious, self-made evidence of the church of Rome, there is not one evidence that Peter ever was in Rome or that he ever heard of the church of Rome. He certainly was not the Bishop of Rome. To make him so, requires the Roman church to date back to the year A. D. 33, an absolute absurdity.

Peter merely signifies the church foundation, and Paul means a worker, formerly Saul the destroyer.

Nevertheless we have established the all-important fact that the church of Rome is responsible for the New Testament, adopted about A. D. 200.

This narrows our examination down to the producers of these books and the collateral facts regarding their manufactured and fictitious character.

We hold as a truth that to wholly eliminate the writings of the prejudiced so-called "church fathers" as evidence, there remains nothing to justify the authenticity of the New Testament, other than those things which they select from a multitude of miscellaneous trash to strengthen and give plausibility to their own fabulous notions. All the inspiration to be found is the inspiration given them by their ecclesiastical masters. Authenticity simply means time, it gives no especial merit to the work.

The Christian churches used the "Gospels or Recollections of Peter" long after the adoption of the four gospels, notwithstanding the church of Rome was trying to suppress it.

The "Oracles or Sayings of Christ" was said to be in the Aramaic language. The only evidence offered that it ever existed is a statement from Eusebius that Papias had such a book, yet it is well disputed that such a person as Papias ever existed.

We hold that the name is derived from *pap*, meaning nourishment. *Aram* means deceiving.

There is no evidence that either of these gospels mentions the doctrines of "the immaculate conception," "the material resurrection," or "Christ's miracles," or any reference to any book containing either of these doctrines.

Now we may draw some deductions.

The "Gospel of Paul" is the basis for the Gospel according to Luke.

The "Gospel of Peter" is the basis of the Gospel according to Mark.

The "Oracles" is the basis of the Gospel according to Matthew.

Not one of these originals contain reference to the doctrines, the "immaculate conception," the "material resurrection," and the "miracles."

Who added them?

They were absolutely essential to deify the Christ character in order that he might not be declared subject to hereditary sin by birth.

Neither heathen nor Jewish writers of the first century mention them. Paul's alleged writings say nothing of them, and Clement of Rome, to whom it was alleged Peter handed the keys to the kingdom, knew nothing regarding these all-important doctrines, which in itself should be sufficient to dispose of Peter.

In fact, Clement admits that Peter recognized Christ as an ordinary man, thereby betraying the gnostic character of both Peter and himself, if Peter existed.

"Our Lord," he says, "neither asserted that there were gods, except the creator of all—who ordered the universe." (Clementine Homilies 16:15.)

This is important. In the translation of Genesis the plural "gods" is translated "god" thirty times.

In the first epistle of Clement to the Corinthians, no mention is made of either of the three doctrines.

On the contrary, his views regarding the resurrection are beautiful, gnostic lessons on the sowing of seeds.

"The sower goes forth and casts it into the ground, though dry and naked when it fell upon the earth, is gradually dissolved. Then, out of its dissolution the mighty power of the providence of the Lord, raises it up again." (Clement.) The Lord here is the sun.

He was perhaps the only authentic Christian writer of the first century. Had the ecclesiastical authorities at Rome examined well into Clement's gnostic leanings, it is doubtful if they would have selected him as one of the founders of the church.

The first mention of the "immaculate conception" in history is by Ignatius (A. D. 115) in a mysterious way:

"There was concealed from the ruler of this world, the virginity of Mary, and the birth of our Lord, and the three renowned mysteries, which were done in the tranquility of God, from the star."

It is well to investigate to see who this Ignatius is, who thus attempts to correct a great error in the works of the earlier writers—or was this a premeditated concealment as we have previously evidenced?

At once, we are skeptical, because we find him the Bishop of Antioch in Syria, the one place absolutely controlled from Rome. Syria is Aram, in Hebrew, and means deceiving. The "oracles" were in Aramaic.

Next we find Syria imbued with the mythological ideas of Persia.

Zoroaster had been "immaculately conceived" by "a ray from the divine reason," had been taken to heaven by lightning, and there enthroned as a living "star." We demonstrate in a gnostic chapter that "star" means a prince of the church.

We may now understand why Ignatius refers to the "star" and the source of the idea of the "immaculate conception." It was a "star" that led the magi, oriental priests, to the infant Jesus; that is, a prince of the church, no doubt a bishop of Antioch.

It was essential that the new Christ be a human child, therefore the magi came to Bethlehem guided by a "star" (a prince) to fulfill a fictitious prophecy. Christ, however, was not born in the small village of Bethlehem, but in a cave some miles away, according to the canonized apocrypha. Cave means a retreat, monastery. The need of following this alleged child made it necessary to provide a miraculous story of his infancy.

In the history of the Hindoos, by Rev. Thomas Maurice, vol. 2, will be found a complete history of Chrishna, the eighth incarnation of the Hindo god Vishnu; translated by Mr. Maurice from the Bhagavat Purana, one of the ancient sacred books of India.

Chrishna was born 1156 years before Christ.

The story of the infancy of Chrishna was taken bodily and appropriated by the Christian church as the apocryphal history of the infancy of Jesus. That is why it is concealed in the canonized apocrypha.

The canonical gospels and the infancy gospels were introduced practically at the same time, the latter being more cautiously advanced and subsequently concealed from all but the priesthood.

We may now understand why the ecclesiastical power at Rome deemed it essential to clear the earth of every work which might reflect against the accepted and canonized writings; too many of them revealed the ancient gnostic wisdom running through them, and the gnostic tendencies of the writers. They could not consistently be accredited with both gnostic and Christian works.

Of the works of the second century not one of the whole number has been permitted to see the light of subsequent ages. Why?

To quote again from Waite. "Nearly everything written concerning the gospels to the year 325 A. D. and all the copies of the gospels themselves to the same period, are alleged to be lost or destroyed." Why? This fact alone should condemn all the gospels. No man's word is so sacred that it can make truth out of falsehood.

The first character in Christian history is John the Baptist, and he is typically a gnostic symbol of the word (the Logos).

Profane history demonstrates that this was written long after the time attributed to it, and by some person not familiar with the Jewish customs at that time.

Dr. Lardner says:

"The most effectual way to relieve Luke (the alleged writer of John) of the imputation of serious error is, not to charge upon him the authorship of a work which bears so many marks of having been written long after his day."

"It is the general verdict of scholars that the paragraph in the third chapter of the eighteenth book of Josephus' *Antiquities*, wherein it is stated that Jesus was the Christ, is an interpolated forgery." (Waite.)

Thus, even their own inspired historians are tampered with.

There are also many discrepancies in references to Herod and his family, showing lack of knowledge of the period.

In the face of these manifest divergencies John could not have sustained any such relations to Jesus as commonly supposed.

Writings earlier than Luke, which were drawn upon in the construction of the Gospels, contained no such history of John. The first two chapters in Luke were not in Marcion at all.

Coming now to the next character in Christian history—Christ himself—"begotten of a virgin, by the overshadowing of the Holy Ghost." This perhaps is the greatest absurdity in the Christian pretense. The event does not seem to be mentioned by heathen, Jewish, or Christian history.

The Holy Ghost is the breath; breath means ghost. When a dying person gives up the ghost, he ceases to breathe; hence, reference to the Holy Ghost in connection with Christ is simply a mysticism taken from Gnosticism. "God breathed the breath of life (the Holy Ghost) into man and he became a living soul." This does not mean a human being at all.

As Ignatius mysteriously spoke of the stars of Persian mythology, in reference to the "virgin Mary," so is the gnostic

mystery of the Holy breath or Ghost used in the same connection—the vitalized atmosphere.

This is all taken from various conceptions of this idea long antedating Christ. Even Abraham “gave up the ghost and died.” (Gen. 25:8.)

Note the similarity:

Zoroaster was born of an immaculate conception by a ray from Divine Reason.

Mars was conceived by Juno touching a flower, and she conceived Vulcan by being overshadowed by the wind. The wind is also often called a “breath of air.”

There is an ancient work entitled “Codex Vaticanus” which gives an account of the immaculate conception of Quexalcate, the Mexican Savior.

One of the sects of China worshipped a savior named Xaca, who was conceived by his mother’s seeing, in her sleep, a white elephant.

Ya, the first Chinese monarch, was conceived by his mother’s being struck with a dart while traveling. We know too well what it means to be struck by “cupid’s dart.”

Plato, Pythagoras, Tamerlane, Genghis Kahn, Apollonius of Tyana, were all supposed to have been the products of “immaculate conception.”

Stars also presaged the birth of several of them—an astrological forecast.

At the birth of Confucius, five wise men from a distance came to the house, celestial music filled the air, and angels attended the scene—as in the birth of Jesus. The five wise men were five priests led by a star, a prince of the church, a bishop.

The title of “son of God” was very common among the ancients and at the commencement of the Christian era.

St. Basil says, “Every uncommonly good man was called ‘the son of God.’”

“Ye are the sons of the living God.” (Hosea 1:10.)

Apollonius says of himself, “Every good man is entitled to that appellation.”

Therefore any sensible person with a well balanced mind

may see and understand that, like practically all of its other doctrines, Christianity borrowed its Christ idea from antiquity, that the church might be "all things to all men."

Apollonius is alleged to have been born in the year 2 B. C.

We shall take him as an example of the romantic tommyrot of the period, to show that the Apocryphal of Jesus was a mere fanciful tale of a romantic period.

Apollonius' mother was warned in a dream to go and gather flowers in a meadow, where Apollonius was born—all these fabulous mothers were "warned in a dream."

"A flock of swans gathered about her and fanned her with their wings, singing in unison as a chorus." This does not rise to the dignity even of modern folklore.

"A thunderbolt at that moment ready to fall upon the ground rose aloft and suddenly disappeared."

In standard Bible dictionaries the definition of thunder is sound, therefore the absurdity of this miraculous thing is so apparent that one must insist that if one of these miracles is a lie all of them are, including the existence of such a personage as Apollonius. These Apollo names all signify destruction.

Early in the beginning of the introduction of the Christian dispensation, a world of patching and mending was necessary to conceal the bald hypocrisy even from the uneducated masses. Fabulous characters were conjured up to set precedents by an assumed controversy for two objects: one to establish a belief in miracles, and the other to show that the Christian character is superior to all others and forever remove these from future controversy.

Paul was a myth, to exaggerate the terrors of conscience which assails those who oppose the church and the inspiration of conversion. As Saul he was the enemy of the church. After conversion he becomes Paul and becomes a foundation stone of the church. Saul means sepulchre, hell, destroyer, the grave. Paul means small, a worker. Conversion is a foundation stone of the church.

It is plain that hell confronts those who oppose the church,

and that by humbling themselves converts become the church workers.

Paul was supposedly martyred at Rome, A. D. 68.

Here is a curious thing—even a date is named for an act not established. This is evidently a faulty stone in the church foundation. Nevertheless it established some important dates.

Apollonius is a different type of character. The miracles of many mythologies are not assailed by the Christians, because it is their purpose to work them into their system. Apollonius, allegedly born B. C. 2, is the beginning step.

A curious thing occurs at this point. One of the meanings of the name Saul is destroyer. The name Apollion means destroyer. Paul and Apollonius were allegedly born about the same date. Paul never preached miracles, and Apollonius was one great miracle. Apollion is the Hebrew Abaddon, "the angel of the bottomless pit," and Saul means hell.

We may learn the true purpose of the introduction of Apollonius by what we have already said concerning his miraculous birth and by what follows. He undoubtedly sets some of the most essential Christian precedents. He establishes miracles, providing a corroborative evidence not of the church, exactly as Flavius Josephus is quoted as true Jewish history.

"All of the people in the country side, said he was the son of Jupiter" (the Greek god): to justify naming Christ the son of God.

"As he grew up he gave great signs of memory." A precedent to account for abnormal memories for writers claiming to restore traditions hundreds of years old.

"He resolved never to marry." The excuse to justify priestly celibacy.

"As a true disciple of Pythagoras, he maintained silence for five years." To bridge an embarrassing period in church history.

"He was a reformer of religious worship." To justify the work of the "church fathers."

"Traveled over the known world." To account for his alleged great learning and to draw attention away from the fact

that the Christian writers were drawing wisdom from Gnostic records.

“Conversed with magi of numerous countries.” Covert evidence of miracles.

Magi means oriental priests. The birth of Christ at Bethlehem signified the birth of the Christian church. The birth occurred in the cave of Adullum.

Bethel means house of God. Cave means concealed, hidden. Magi means priests. Adullum means their testimony. Star means a prince of the church, a bishop.

“And when they were come in the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense and myrrh.” (Matt. 2:11.)

The power of suggestion may not be measured, because no two minds are alike, but the whole Catholic world was floored by this piece of witchery.

Matthew here admits that this ceremony occurred in the house of God. Bethlehem means the house of bread and war, and Christ declared his mission was to bring the sword and fire to earth.

The suggestion is for gifts to the new church. Millions upon millions have been donated to churches on this hypnotic suggestion. The people upon beholding the mother and child, as they enter a church, bend their knees and worship the image.

One of the most astounding things in Rome today is the *S. Bambino di Aracoeli Roma*, a wooden image of a child with the sensual face of a fat priest.

It is in the church of the Friars minor in Ara Coeli, on Capitoline Hill.

It is one mass of rich jewels and precious stones, necklaces, watches, rings, pins, and every conceivable form of gem, donated by the visiting Catholics, from all over the world, while kneeling before it in a state of ecstatic hysteria.

We watched this strange fanaticism in wonderment. We

estimated that this idol could be syndicated for a million dollars and be made profitable.

Upon its head it wears a magnificent jeweled crown. It was solemnly crowned by the Vatican chapter on the second day of May, 1897, confirming idol worship in the Christian church.

If any doubt arises regarding the official recognition of this idol worship by the church, it is wholly removed by the following astounding solicitation or prayer put in the hand of every visitor.

PRAYER

"Most amiable Lord Jesus, who didst become a little child for us, and wouldst be born for us in a stable to deliver us from the darkness of sin, to draw us to Thee, and to enkindle us with thy holy love, we adore Thee as our creator and redeemer; we acknowledge Thee and want Thee to be our King and sovereign Lord, and we offer Thee, as a tribute, all the affections of our poor hearts. Dear Jesus, our Lord and our God, *vouchsafe to accept this offering*, and that it may be less worthy of Thee, pardon our sins, enlighten and inflame us with that holy fire, which Thou didst bring upon earth to kindle it in our hearts. May thus our souls become a perpetual sacrifice to Thy honour, and ever seek Thy greater glory here below, that we may one day enjoy Thy infinite beauty in heaven. Amen."

"One hundred days' indulgence once a day applicable to the souls in Purgatory. (Leo XIII, Jan. 18th, 1894.)"

On three occasions we visited this strange image to study the idol worship prevalent in the Catholic church. It was practically impossible to estimate the income of the church from this profitable source, because no jewel was too valuable to sacrifice to it.

"Ye shall make you no idols nor graven image, nor rear you up a standing image, neither shall ye set up any image of stone to bow down unto." (Lev. 26:1.)

The writer of Leviticus did not know the power of wealth

and the profit which might accrue from well-conducted idol worship.

Now we shall return to Apollonius.

"He acquired from the Arabians a knowledge of the language of the animals." This is merely a reference to the Gnostic theory of a universal mind and animal evolution.

"He interpreted dreams and visions." So did Joseph in Egypt, and this gives a clue to such interpretations. The dream and future vision of the church was the new posterity to be raised up by the church to conquer the ungodly.

Joseph means increase—the coming of the new.

Apollion means destroyer—the passing of the old.

It was easy enough to dream of such conquest with an ever-increasing population filling the earth.

"He participated in the ablutions and ceremonies of the Brahmins." This gave excuse for adopting their doctrines, and their ceremonial washings of the feet and baptism, which simply made the cleansing of the body a religious duty. "Cleanliness is godliness."

Now we are going to expose Apollonius as a faker, or else some one else is.

"He declared that when the Brahmin priests struck the earth with their staves, they made it heave and swell like the waves of the sea. They themselves were elevated to a height of almost two cubits above it. Then they would dance awhile in chorus and then descend together."

Do not forget that when Apollonius was miraculously born, the swans fanned his mother with their wings and sang in chorus.

Simple words sometimes unite volumes and betray fiction.

"Archus, the chief of the Brahmins, declared that Apollonius was, in a previous incarnation, a pilot of an Egyptian vessel." This is to substantiate reincarnation and to account for the fact that much of the Egyptian lore is in the possession of the "church fathers."

This is a good one. "Apollonius admits it to be true, giving some account of his life as a previously incarnated pilot." This

is again intended to bolster up tradition, and clearly betrays Gnostic familiarity.

"At the feast given him, the tripods came forward of their own accord.

"Cup-bearers, made of black brass, mixed and served the wine."

This will about do. Apollonius was simply "loaded" and was "seeing things."

Did you ever see the director slapping gobs of grease on his black negroes to make them shine like bronze statues in his Babylonian play? Iarchus had probably done the same, greased his Ethiopian slaves to make them shine. Other fabulous travelers had reported a one-eyed race of giant Ethiopians.

The following seems to indicate a desire to make Apollonius an apostle of Pythagoras, who was strictly a vegetarian. Moreover, he was rapidly getting his feet tangled under the table.

"The earth strewed under them herbs, softer than beds." Many a man in the same condition has found a coal pile of the consistency of eider down. It was simply the maudlin vision of a drunken priest.

"Bread and fruits, and vegetables of the season, together with the dainties used at the second course, came of themselves, each in order, better dressed than they could be by our cook."

It was alleged that Apollonius was closely associated with Paul, therefore the following rises up as an accusation against those who created Apollonius.

"Iarchus cures the lame and blind, and performs many other miracles.

"The people flock about Apollonius upon his return.

"Oracles are spread abroad about him.

"Ambassadors came to him from several cities. He tells what is going on at a distance." Another intimation of Gnosticism.

"At Athens he cast out an evil spirit from a boy.

"As soon as Apollonius fixed his eyes upon him the demon broke out into the most angry and horrible expressions, then

swore he would depart out of the youth. Apollonius rebuked him."

This is the smallest part of this rot. It is a part of his biography by Philostratus. Neither Iarchus nor Apollonius respond to the code, therefore they are subsequent inventions. Apollos and Apollyon mean the same as Saul, destroyer.

Yet this is tame when compared with the canonized apocryphal account of the infant Jesus.

Roman emperors encouraged the erection of images of Apollonius in many temples in the fourth century. So it is said; but none are to be found today.

Eusebius is one of the authorities on the subject of miracles.

It is authenticated that Apollonius, Abraham, and Christ were all worshipped by the late heathen emperors as all-holy men and tutelary genii.

So wrought up was the world over this Apollonius, such hysterical expressions as the following are frequently found in writings concerning him:

"We have a God living among us."

"The descent of God on earth."

Notwithstanding all this fanatical blather, he is, by no less an authority than the historian Froude, put down as a "fraud" and an "impostor."

The epistles alleged to have emanated from him are the simplest Gnostic teachings, plain, sensible, and philosophical.

"There is no death of anything, except in appearance; and so, also, there is no birth of anything, except in appearance.

"That which passes over from essence into nature, seems to be birth, and what passes over from nature into essence, seems, in like manner, to be death. Nothing is ever created or destroyed.

"By what other name, then, hath 'first essence,' shall this rightly be called? These things are done and permitted by the Eternal God, who becomes all, in all and through all."

Here we have, probably, the real man Apollonius. The miracles and humbuggery about him were written in a later century, to apologize for the same absurd nonsense written

about Christ, giving precedent for the doctrine of miracles, most likely the work of Eusebius himself. The best evidence of the truth of this is in the fact that his alleged friend Paul knew nothing of miracles.

The ecclesiasts, finding Apollonius a ghost hard to put down, began to abuse him, calling him magician, sorcerer, and in league with the devil and Satan. This was the usual process by which they disposed of their troublesome adversaries, after making profitable use of them. This includes Satan himself.

Now, in view of the evidence that he was a master Gnostic, we are constrained to believe that Froud aimed his arrow at the wrong head. He knew that Irenæus, Ignatius, and Eusebius were all notorious "pious liars," and were guilty of indiscretions equalling any charged against Apollonius which could be proved, therefore fraud lay closer to the doors of the zealots.

The first syllable in Irenæus' name, *Ira*, means watchfulness, and he was the watchdog of dogma.

Eu means prudent, and *seba* means drunkard. Eusebius was drunk with patriotic zeal.

Ignatius is very close to igneous, meaning like fire, and *ignes*, *fatui*, from *ignis*, fire, and *fatuus*, foolish; and he certainly was engaged in making fool's-fire.

In the Manuel of Emblems of the Saints, St. Ignatius stands between two lions—Judah, a lion's whelp (Gen. 49:9), and the devil, "a roaring lion" (I Peter 5:8). This clearly signifies between praise and thunderous preaching.

St. Eusebius "speaks without his tongue" and carries in his hand a piece of lead pipe, called a "leaden club." "Dead men tell no tales."

These are not jokes, they are significant truths.

Let us now compare the alleged magic of Apollonius with the canonized Christian miracles.

We quote the following from the protevangelion:

"Anna, the wife of Joachim, mourns her barrenness and has a conversation upon the subject with her maid servant, Judith."

Jo, or Joseph, means increase; Achim means preparing, and is in Christ's genealogy.

Following each paragraph we shall interpret the meanings of the names.

We find in the Apocrypha that Anna is the wife of Tobit. (Tob. 1:9.) Anna means gracious, merciful. Tobit means goodness. Achim also means revenging.

Therefore, mercy, goodness, and a gracious front, were not winning attitudes. Increase had to be cultivated and prepared, and vengeance taken upon opposition.

Joachim in Baruch of the Apocrypha (1:3), is Eliakim in II Kings 23:34, and in the same verse his name is turned to Jehoiakim, by Pharaoh—necho.

Eliakim means the resurrection of God the avenger. Jehoiakim means the establishment of God and the resurrection of the Lord. Lord means master, bread keeper, loaf dispenser.

Judith, meaning praise, was handmaid to Anna, mercy.

"The angel (priest) announced to Anna that she would have a child.

"She brings forth a daughter and calls her Mary."

Mary means rebellion, emphasizing preparation for increase and vengeance.

Now we may understand why Joakim is changed to Eliakim in the Bible. Graciousness, mercy, and praise having failed to establish the ecclesiastical power, they propose to re-establish the Mosaic doctrine of vengeance, and they resurrect the Hebrew fire-god to enforce the Christ or light doctrine. Hence the Christ is called "the light of the world."

"When Mary was nine months old she walked nine steps.

"When she was a year old Joachim gave a great feast to the priests, scribes, and elders. This decidedly admits that this rebellion was a thing of the priesthood. Remember, Jo + achim means increase and vengeance. This may refer to a grewsome feast.

"When she was three years old, they took her to the temple."

We may easily recognize the critical turning point in the whole ecclesiastical scheme. It was natural that rebellion should arise at the thrusting aside of old gods and old forms for new, and especially one which placed god directly into the hands of the priesthood in swaddling clothes. This was raising a new god on a bottle, whereas the previous gods were eternal both ways. This new god would become a pliant tool for the high priest.

In simple, the new god was Christ, the new and rising generation. Christ symbolized increase in population, the new humanity, which was to be schooled to defend and support the church.

Solomon erected the temple on Mount Moriah. Moriah means select, chosen, fear of the Lord.

Here at this point we find Jehoiakim appears, meaning the resurrection of the cruel God of Moses, to enforce the new doctrine.

Moriah was the land in which Abraham offered up Isaac (Gen. 22.) Fire-worship; fire means judgments, Isaac means laughter. This is the point where laughter was to be removed from the face of humanity. To this day, loud and joyous laughter is tabooed by the church, and long cadaverous faces are cultivated as the symbol of abnormal piety and righteousness.

"She continued in the temple, and received her food from the hands of an angel (priest.)" The priesthood was dolling up the new doctrine.

"When she was twelve years old, the priests met in consultation to determine what to do with her"—rebellion. This is where the church attempts actually to personify its god.

"Zacharias, the high priest, consulting the Lord, was told to summon the widowers with their rods." Why were widowers selected?

Now we have a good grip on our line.

Zacharias means remembered by Jehovah. Jehovah means self-sustaining, self-support. Rod means shoot or branch, also authority, tithes.

The priests were in search for that which could join with rebellion to support them during the period of gestation. They knew in advance what the creature would be, for it was begotten by the church; therefore, he who might be chosen could not father the child—that would give him the right of possession.

They chose Joseph, meaning increase. This is the key! Increase must support the church by a system of tithes. Increasing humanity would foster an inspired rebellion against all opposition until a condition of self-support was established. The congregation is built up of the new generation.

Zacharias was husband to Elizabeth, and father of John the Baptist. He also was a priest of the course of Abijah. Abi means progenitor, or father. Abi + jah (father plus Jehovah) means Jehovah is my father; self-support is my progenitor.

Zacharias is the son of Zechariah, who is also named Barochias, also Barachel. Zechariah means memory. Barachel means who blesses God.

John is first called Zacharias, after his father, and then John, and he baptizes and blesses Christ.

Exactly as we should surmise, Zechariah warns against God's enemies and anticipates the coming of the Messiah—the resurrection of the Lord. The last words in the Old Testament warn us of the coming of the dreadful Lord.

In Acts 12:25 we find the surname of Mark is John. This explains why Mark was not an apostle.

John means God's gift.

He retires to the wilderness, meaning the afflicted state of humanity. It was an excellent field of operation. He introduced among the poor, afflicted masses the idea of baptizing their children when naming them. It is impossible to estimate the subsequent income to the church from this source.

Does it now dawn upon the reader how increase was to help make the church self-sustaining?

Marriages and deaths contribute in like manner.

Did it ever occur to you that this is all clear graft?

Let us continue from the Apocrypha.

"Mary was with child before she was turned over to Joseph."

Writers have been accused of intimating improper relations with a priest. In view of the following it is rank impudence for any criticisms to be made of what may be written on the subject. There is every reason for believing that the original idea was an "immaculate priesthood."

"All this was done that it might be fulfilled which was spoken of the Lord by the prophet saying:

"Behold a virgin shall be with child." (Matt. 1:22-23.)

We know of no reason for exempting the priesthood from perfectly natural suspicions in the circumstances. But this is all fiction. There is no doubt about this being the exact spot where all this was hatched out.

"Mary is selected by the priests to spin the true purple for a new veil for the church."

One hundred years later Ignatius said: "There was concealed from the ruler of this world the virginity of Mary and the birth of our Lord."

Gabriel said to Zacharias: "Behold thou shalt be dumb and not able to speak, until the day that these things shall be performed." Zacharias means memory. The thing must not be preached until time had concealed the truth.

This is the apology for the long delay in announcing the immaculate conception. Eli-sa-beth, wife of Zacharias, means oath; signifying an oath-bound organization.

We find a marked discrepancy between Matthew and the Protevangelion.

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matt. 1:23.)

The Protevangelion has quite a different version:

"The angel (In one place described as a young man of ineffable beauty) came in unto Mary and said:

"Hail thou that art highly favored, the Lord is with thee, blessed art thou among women.

"Mary was troubled at his saying and cast in her mind what manner of salutation this should be.

"And the priest said unto her, fear not, Mary; for thou hast found favor with God.

"Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

There is no resemblance between Emmanuel and Jesus. This is due to the fact that at the beginning Jesus was not considered as god come to earth.

This difference necessitated the radical doctrine of declaring Jesus to be god.

Mary went to the house of Zacharias and greeted Elisabeth, and they both understood their position.

This clearly defines an oath-bound church rebellion.

The whole story is not even interesting, but we shall compare some of the alleged prodigies with those of Apollonius already mentioned.

On their way to Bethlehem it was necessary to take Mary into a cave and Joseph sought a midwife.

"On his way he saw various prodigies.

"Fowls of the air stopped in mid-air.

"People sitting before a table at dinner, their hands on the table motionless.

"Sheep standing still, the shepherd with his hand raised to smite them, his hand remaining motionless.

"Kids with their mouths to the water but not drinking."

Apollonius had nothing on Joseph, except the banquet and a soothing jag.

The balance of the story is too foolish and filthy for publication.

"Mary hearing that Herod had ordered the killing of all the children, she hid her child in an ox-manger, because there was no room for them in the inn."

Isn't this a strange contradiction?

"Elisabeth hearing that her son John was to be searched for, took him and went up into the mountains. There a mountain opened and received them."

This no doubt refers to a nunnery.

John was to appear before Christ.

Lot took refuge in a cave in a mountain, and his two daughters made him drunk and they both bare him children. (Gen. 19:30.)

"Because of Midian (strife), the Israelites hid in caves." (Judges 6:2.)

"David hid himself in the cave Adullum." (I Sam. 22:1.)

"And every one that was in distress, and every one that was in debt, and every one that was discontented gathered themselves unto him, and he became captain over them." (I Sam. 22:2.)

Adullum means justice of the people. This is always the battle cry of rebellion and revolution. It was a clean-cut revolution. Thus both rebellion and revolution take refuge in a hiding place, the cave, and Christ is born, the new generation arising from revolution.

"Obadiah took an hundred prophets and hid them in a cave and fed them with bread and water." Obadiah means the servant of the Lord.

This refers to monasteries.

The birth of Christ in a cave, therefore, merely signifies that the whole scheme was worked out in monasteries which were practically caverns of retreat and concealment.

Demonstrating the necessity for these hiding places, "Zacharias, because he would not disclose the hiding place of his son John, was killed at the entrance of the temple, at which time the "roofs of the temple howled and were rent from top to bottom, and his blood was concealed to stone."

We call attention to the fact that the Protevangelion story, from which the Gospel of Luke is drawn, states that Zacharias is the high priest, while Luke only says he is a "certain priest," and that Annas and Caiaphas were the high priests. The fact that at that period two high priests could not preside at one and the same time, proves that both works were produced many years after the time they are alleged to have been written, and by a person or persons not familiar with the customs—unless

this is a repetition of two high priests under Solomon, justice and abundance, for we find that Amos means humble and Caia-phas means depression ; just the opposite in significance to Solomon's high priests. This would signify that these high priests symbolized ruling or prevailing conditions which gripped the people.

It is not necessary to dispute about the existence of Christ or John. Men of any other name, Apollonius for instance, could have been selected as the core about which to wind all this thread of romance and fiction. Nevertheless, concealed in the apparent foolishness are many serious intrigues.

The person who pretends to believe that a sensible and worthy religion can develop out of this absurd, improbable, and contradictory nonsense is not entitled to consideration. Common sense and logic should prevail in every system. There is not the slightest reason to embellish a true religion with fraud, fiction, and senseless exaggeration, unless the object is to deceive the innocent.

Irenæus was the cheerful weaver of these fanatical exaggerations.

He quotes from the purely imaginary sayings of Papias. To exaggerate the horrible things which happen to anyone betraying the church, conjuring a grewsome death of Judas as an example. "His body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels gushed out."

On the contrary,

"And he (Judas) cast down the pieces of silver in the temple, and departed, and went and hanged himself." (Matt. 27:5.)

Another Irenæus story (Iren. 5th book against heresies, ch. 33), cited from Papias' sayings of Christ:

"The elders who saw John, the disciple of the Lord, related that they had heard from him, how the Lord used to teach, in regard to these times and said:

"The days will come, in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs,

and in each twig ten thousand shoots, and in each one of these shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five and twenty meters of wine.

"One billion pounds of clear, pure, fine flour will be produced from one grain of wheat."

Irenæus adds: "These things were borne witness to by Papias."

This had symbolic reference to the expansion and growth of the church. Vine means the church of god; wine means judgment.

Eusebius testified to the reliability of Papias and cites Irenæus as his authority, a laughable thing.

These two notorious old liars will be found in some connection in every work on the canon of the New Testament, especially the testimony of Eusebius.

Should the wholly fictitious Papias be eliminated from the works forming the basis of the New Testament, it would be valueless.

Now, let us examine the "fathers," all adopted names, not responding to the code, but suggestive of their purpose. Clement alone responds, meaning mild. The word inclement is commonly used to express the opposite.

The so-called "apostolic fathers" were Clement of Rome, Ignatius, and Polycarp. They make no mention of the miracles of Jesus.

The so-called "church fathers" who were to testify regarding the authenticity of the Gospels, and determine the doctrines to be adopted, were: Justin Martyr (A. D. 160), Irenæus (A. D. 190), Tertullian (A. D. 210), Origen (A. D. 230), Eusebius (A. D. 325).

We are on rich soil now.

There is a gospel saying, the origin of which is unknown, which may well be the guiding axiom of these prejudiced men and the final instructions to all to whom was entrusted so delicate a matter as coining fiction to be palmed off as truth to deceive mankind. Christ said to his disciples: "Be thou as wise as

the serpent in everything, and as harmless as to those things requisite, as the dove."

In simple, be careful how you construct, and injure not that which already exists and may be useful.

From the very beginning, it is evident that this caution had reference to the all-important Gnostic wisdom from which they were to reconstruct new Gospels based upon old doctrines well known to Gnosticism. It is very significant that the names of these fathers do not conform to the code.

Genesis was so wholly Gnostic they could not destroy it, and they could not take liberties with the previous vocabulary by coining new words in it.

The Gnostic wisdom had been secretly gathered from throughout the known world.

Epiphanius warns them against the "Gospel of Perfection" as being Gnostic and the product of the devil, also against the "Gospel of Eve" and very many other evidences of fear that the Gnostic wisdom would rise up to confound them, are found. They were afraid of their own ignorance.

Not until A. D. 420 is the real purpose of this reconstructive work boldly exhibited.

Augustine, A. D. 420, makes this statement:

"The four canonical Gospels are confirmed by successive testimonials from the time of the apostles; they originally having been well authenticated and carefully handed down."

On this alone rests the authenticity of the New Testament Gospels.

Augustine knew he was uttering a falsehood when he advanced this, for he must have known that the tradition even cannot be traced further back than the real truck-horse of reconstruction, Irenæus (A. D. 190). No one of the four Gospels was mentioned earlier, excepting the Gospel of John, A. D. 180, by Theophilus of Antioch. If we want to locate the origin of anything, refer it to a bishop of Antioch, and he will make a date to order.

But Augustine gave us something much more important to think about. He introduced that hellish doctrine of "original

sin." Inherited guilt was first distinctly announced by him as a Christian doctrine—although the idea was of the greatest antiquity.

Such radical assaults upon mankind had to be approached and introduced as the people were prepared for them.

Out of the three apostolic fathers came the first provider of doctrines—Ignatius, a bishop of Antioch, in Syria, a country saturated with Persian mythology. Ignatius, a Gnostic himself by education, cautiously appropriated the Zoroastrian "immaculate conception," and he manufactured the excuse for the fact that this doctrine had not been preached by Christ or Paul: "There was concealed from the ruler of this world the virginity of Mary and the birth of our Lord."

This necessitated the "Gospel of the Infancy," undoubtedly connected with the doctrine. In this Gospel are the earmarks of correction to fit the case.

"And the Lord Jesus (three years of age) did many miracles in Egypt, which are neither to be found in the Gospel of the Infancy, nor in the Gospel of Perfection." (Infancy ch. 25.)

Here are examples of the fabulous things attributed to Jesus Christ, but which were not preached by either himself or Paul; all taken bodily from the infancy of the Hindoo Chrishna (1156 B. C.):

"Born in a cave.

"The cave was filled with a great light, seeming like a glorious temple"—all the light of the world could not change a cave into a temple, because a temple is known by external contour.

"At his birth a chorus of angels saluted.

"Of royal descent"—but no evidence.

"As soon as born spoke to his mother, informing her of his 'divine' character, his origin and destiny."

(He is capable of performing miracles, but is hastily carried away and hidden to escape Herod.)

"Has several combats with serpents, overcomes them, and drives them out of persons possessed." Serpent symbolizes wisdom, which he drives out of humanity.

"Burning coals issue from his swaddling-clothes and burn the head of a serpent.

"Performs many miracles in his infancy and boyhood.

"While a boy, raises the dead to life.

"While a boy, strikes dead persons who have offended him." (Under modern laws this is manslaughter.)

"In Egypt cured lepers.

"Chosen by other boys as king.

"While a boy, teaches the doctors and philosophers in the temple, the whole circle of science. (This is suspiciously Gnostic.)

"Idols fall down at his approach and worship him.

"People are cured by touching his swaddling-clothes."—suggestive.

"In one instance a devil came out of the mouth of one who had put a swaddling cloth upon his head."—filthy.

"A girl with leprosy was cured by sprinkling with water in which he had been bathed." This is filthy and improper.

"A young man who had been changed into a mule was changed back by Jesus being placed on his back."—simple-minded.

The following is a clear case of retroactive evidence.

"In a desert country they met two robbers named Titus and Dumachus. Jesus said to his mother: when thirty years are expired, O mother, the Jews will crucify me at Jerusalem and these two thieves shall be with me, at the same time, upon the cross, Titus on my right hand, and Dumachus on my left, and from that time Titus shall go before me into paradise." (He was a child in arms.)

Why make saints of thieves? There is no justification in law or morals for this. What merit or saving power is there in glorifying thieves, or in the Savior lowering himself to an equality of thieves.

"In Matarea, the Lord caused a well to spring forth in which Mary washed his coat." Matarea means rain; rain means doctrine.

With all these miracles, Joseph was afraid of Archelaus

and was warned by an angel to go to Nazareth. It is very evident that if this infant was being traveled around to fulfill prophecy, he was well guarded. Archelaus means the prince of the people, hence the concealment.

Mr. Ellicott, in his essay on the Apocryphal Gospels, aptly remarks: "It is strange indeed that he who is the Lord of all countries, should be carried backward and forward through so many countries."

"Mary had healed a sick boy, by giving his mother one of the swaddling-cloths of the boy Jesus, in exchange for a handsome carpet." (A cunningly devised precedent for the sale of relics.)

"Another woman who was envious, threw Caleb (the boy who had been healed) into a hot oven. When the mother returned, she saw Caleb lying in the middle of the oven laughing.

"When the woman told her story, Mary replied:

"Be quiet, for I am concerned lest thou shouldst make this matter known." (A well-known method of giving importance and circulation to a falsehood.)

"After this the other woman threw Caleb into a well, but he sat upon the surface of the water, uninjured. The woman fell in herself and perished." (Warning to those who attack anything pertaining to church lore. Water also means affliction.)

(In the Old Testament Caleb was a supporter of Moses' projects—"Rebel ye not against the Lord." (Num. 14:6.) Caleb and Joshua alone remained of the Israelites in the wilderness of Sinai, because they alone followed the Lord. Joshua means savior; Caleb means capability.)

"A boy whose eyes were closed in death, revived at the smell of the garments of the Lord Jesus.

"A girl afflicted by Satan sucking her blood, put upon her head, as Satan approached her, one of the swaddling cloths of Jesus. Thereupon there issued forth from the cloth, flames and burning coals, which fell upon the dragon. The dragon cried out, 'What have I to do with thee, Jesus, thou son of Mary? Whither shall I flee from thee?' He then left the girl. (Illus-

trating the powers of relics. Dragon means serpent; serpent means wisdom.)

"Judas Iscariot is pictured as a boy possessed by Satan. He attempts to bite Jesus, striking him in the right side, causing Jesus to cry out. Then Satan came out of the boy, and ran away like a mad dog." (Why should Jesus with these powers be hurt?)

"Jesus at seven made asses, oxen, and birds out of clay and gave them life, making clay sparrows fly.

"He threw the clothes of a dyer into the fire and they were taken out all dyed with the proper color.

"When Joseph wanted any carpenter work made longer or shorter, Jesus would stretch his hand toward it and it would be made the desired length.

"Joseph made a throne for the king of Jerusalem. It was short on each side two spans. Joseph was so afraid of his king's anger he went to bed without his supper. In the morning Jesus took hold of one side and Joseph the other and they pulled it to the right size." (Imbecilic.)

"Jesus turned some boys into kids, saying to them, 'Come hither, O ye kids, to your shepherd.' They leaped about him like kids and then he turned them back into boys." (Childish play.)

"A boy was bitten by a poisonous serpent while robbing a partridge nest. The boy came to where Jesus was sitting like a king and the boys standing around him like ministers. He returned with them to the nest and there caused the serpent to suck all the poison out again." (Compelling men like Galileo to deny their scientific discoveries because they conflicted with church doctrines.)

"James, the son of Joseph, was bitten by a viper. Jesus blew upon it and healed it.

(Note the difference in these two cases, the curious suggestion of authority in the first case and of power to heal in the second.)

"Jesus accused of throwing a boy from a house top and killing him, stood over the dead boy and shouted in a loud

voice, 'Zeinunus, Zeinunus, who threw thee down from the house top?' Then the dead boy answers, 'Thou didst not throw me down.' (It is not stated that he restored the boy to life, or that the boy told who threw him down. It matters not, in that Jesus was vindicated.) We find no definition for the word Zeinunus.

"Breaking a pitcher at the well he brought the water in his mantle (instead of restoring the broken pitcher). (In those days goat and sheep skins were commonly used for clothing and for water bottles.)

"For disturbing his play in the mud and water, Jesus killed the son of Hanani, a Jew.

"For bumping into him, Jesus killed another boy.

"He killed his school teacher."

A smack of Gnosticism is observed in the references of his explaining astronomy and physiology. But no particulars are given regarding these lectures. This absurd falsehood has been the theme of many beautiful pictures.

"Jesus concealed his miracles and secret works until thirty years of age." Here is a simple attempt to explain why no mention or reference to these miracles are made in the early Christian period.

It is astonishing how easy it seems to adjust these matters. Epiphanius says, concerning the miracles of Christ attributed to him as an infant, although practically denying them: "It was fit some things should be done by him in his childhood, that there might not be any foundation for the assertion of those heretics, who say that Christ did not come upon him till he was baptized, in Jordan, in the form of a dove."

Here is a confessed "pious fraud" with a vengeance. The truth cannot reside in such a fanatical hypocrite.

Origen and Eusebius both accepted this Gospel with its tommyrot, and it was openly used by the church. Any priest who would not accept these things as gospel truth would be unfrocked.

The most learned ecclesiastical historians frantically rend their hair to add to it.

Eusebius and Athanasius swore that not only the great idols but all the lesser gods fell down before Joseph and Mary as they entered the temples in Egypt. Of course they did; "increase" and "rebellion" can throw anything down with oppression and affliction rending humanity.

Sozomen declared he relates what he had "heard from many sources," that as they entered Egypt, trees bent down and worshipped them—even as Isaiah, the prophet, had foretold. Trees mean the great nobles, falling for the Christian doctrine.

So much for the infancy.

Let him who is willing to stultify himself by confessing a belief in any part of these fabulous stories step aside, we do not wish to bandy words with confirmed imbeciles. Of course they are figurative, therefore untrue. Then if untrue, why should they be canonized as divine Christian history?

It is important to know just where the beginning began and who started it. There was an invisible power in Rome guiding the work being done. We have safely disposed of the "immaculate conception" and "miracles" as well as the "infancy of Jesus." While this pulls from under the church its whole foundation, it is not sufficient. We desire to hold up to scorn the perpetrators of such deceptions.

Clement of Rome was, perhaps, the better of the three "apostolic fathers." His works do not intimate that the canonical gospels were then (A. D. 97) in existence. Nevertheless, he frequently mentions matters which later appear in them, therefore we must conclude that he is helping to lay a foundation for the New Testament, or, what is more likely, these matters were put in his works later.

Translators like Rufinus (A. D. 410) have taken such unwarranted liberties in warping, twisting, and changing the writings of such men as Clement and Origen, it is difficult to get at the truth. Nevertheless, Clement's greatest effort, his "Recognitions," is pure fabrication and romance, to meet the demand for the miraculous of that period, which was just developing into an ecstatic frenzy. It was not that these men believed in such blithering imbecility; it was due to the fact that

they dared not dispute those who were understandingly working the public mind into this state, and for a known purpose. They were coerced into being one of them. It was the period when it was dangerous to confess being a Gnostic, and Clement was a Gnostic.

He did not refer to the "immaculate conception," the "material resurrection," nor the "miracles" of Jesus. If it is demonstrated that he knew of these doctrines, it is evident he did not approve of them. The spiritualism of Paul and Clement, born of a Gnostic understanding, forbade their preaching the material resurrection. Therefore we may acquit them of the gross deception of the second century, which declared the resurrection of the very material crucified body of Jesus.

Hence the circumstantiality surrounding the resurrection, as it now stands, is pure false pretense.

Clement's discourse to the Jews on the harmony of the universe is an excellent lecture on astronomy. He could only know these facts from Gnosticism, of which he was not wholly purged.

It is in the fanatical bishops of Antioch we find the bristling bulldogs of early Christianity.

Ignatius very materially differs from Clement of Rome. The best evidence of the philosophy of "dead men tell no tales" is found in the fact that as late as the eighteenth century there were fifteen epistles ascribed to Ignatius, bishop of Antioch, and one of the three apostolic fathers. Most of these have been repudiated as rank forgeries, and the balance have been placed in grave doubt.

Ignatius was the rankest type of fanatic, as is demonstrated by these words attributed to him, which like the others are probably spurious because they smack of the torments of the later inquisition.

"Fire and the cross, and the beasts are prepared, cutting off of the limbs, and scattering of the bones, and crushing of the body, harsh torments of the devil, let them come upon me, but only let me be accounted worthy of Jesus Christ." These

suggestions smack of the inquisition and of a much later period. If these torments were not administered, they were to be.

Now, the most conclusive evidence that Ignatius never uttered these words, palpably coined to enhance the fanatical defense of the church, is that he best of all men knew the fictitious nature of the same Jesus Christ, because it was he who knowingly took from the Persian mythology the idea of the "immaculate conception" and first advanced it as a Christian doctrine. It was not canonized for centuries after his time.

And now comes Polycarp the third apostolic father (A. D. 116). Like so many other essential things, the genuineness of the information concerning him rests upon the questionable testimony of Irenæus.

The significant point is that no mention is made of any of the Gospels, Luke, Mark, John, or Matthew, by Clement, Ignatius, or Polycarp.

That eliminates the apostolic fathers from the authorship of these Gospels, bringing them definitely into the period of exaggerated romance and into the hands of the real founders of the church.

It is evident, therefore, that the apostolic fathers were merely walking backwards and making a false trail to bridge the period between the alleged birth of Jesus and events which were irrevocably established at later periods and which would not fit into the scheme with this wide gap unfilled.

Certain quotations from Clement, Ignatius, and Polycarp which afterward appear in the Gospels, are solely intended to make it appear that these Gospels were in use by them. This deception is manifest in many ways.

It is startling to find that all the evidences gathered for eighteen hundred years still left open the genuineness of the most essential epistles and gospels. At last it remained for one Archdeacon Tattam to dig up, in the monastery of St. Mary Deipara, in the desert of Nitria, "the only genuine" epistles of Ignatius.

After all the reams upon reams of the most absurd tommyrot, one conclusion stands out conspicuously. It is all to cloud

the waters and confuse the mind until the essential elements of the Christian scheme are securely fastened down. Solomon is not ready to send Pharaoh's daughter back to Egypt.

Not one word or line in the much disputed four Gospels proves there ever existed a well defined belief in Jesus Christ for two hundred years after his alleged birth. Every word contained in the Gospel of the Infancy disputes the truth of the story, because it is senseless. If any part of it is wrong, all of it is wrong.

The so-called life of Christ, written in thousands of volumes, is not taken from any truthful sources. The brief references to Christ in the Gospels give no authentic information whatever, both Mary and Joseph being mythological characters, the one signifying rebellion and the other increasing humanity.

That Jesus was born of a virgin was not even hinted at for more than a hundred years after his alleged appearance. Even had he been, it of necessity had to be a natural birth.

All of these learned controversies were the merest sophistry and sham to keep the eyes of the world drawn away from the main fact that, step by step, without a pause, the ecclesiastical power at Rome was building its empire, its universal kingdom—a secret control of all human government—this is “Solomon's temple,” the cherished temple of ecclesiastic wisdom, control of human education.

Let us now see what part Gnosticism was playing in this great game.

Clement of Rome:

“The sower goes forth and casts it into the ground; and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then, out of its dissolution, the mighty power of the providence of the Lord, raises it up again.”

This is the “Gnostic resurrection.”

“The heavens, revolving under his government, are subject to him in peace. Day and night run the course appointed by him, in no wise hindering each other. The sun and moon, with the companies of stars, roll in harmony, according to his de-

mand, within their prescribed limits, and without any deviation. The fruitful earth, according to his will, brings forth food in abundance. The vast, immeasurable sea, gathered together by his working, into various basins, never passes beyond the bounds placed around it, but does as he commands."

This is simple credit given to the Gnostic god nature.

Clement was a student of visible Gnosticism. Compare Clement with the fanaticism of Ignatius, to get the two types, one the true Gnostic and the other the fanatical priest.

Surreptitiously introducing the idea of the "immaculate conception," which previously had not been a doctrine in the Christian church: "There was concealed from the ruler of this world, the virginity of Mary and the birth of our Lord, and the three renowned mysteries."

He has found in the gathered knowledge of Gnosticism the ancient Persian mythological story of the "immaculate birth" of Zoroaster, and is attempting to appropriate the idea for the church. It is doubtful if he knew the real mystic significance of his own words. The word Mary is derived from the word Mer, meaning the sea, the Gnostic theory being that all organic life originates in the waters. The first concealment which tells the true intent is found in the significance of the name Elam the first son of Shem, as Ignatius develops into a confirmed fanatic, he relieves himself of this bit of bombast—although it is doubtful if he ever uttered such words: "Fire and the cross, and the beasts that are prepared, cutting off of the limbs, and scattering of the bones, and crushing of the whole body, harsh torments of the devil, let them come upon me, but let me be accounted worthy of Jesus Christ."

This type of frenzy was developed among the fanatics of that period by the story of the crucifixion of Christ. They wanted to be christs.

The words reveal a knowledge of the inquisition, for all of these torments were applied. But when it is known that Ignatius apparently knew nothing of the four Gospels, we must doubt his having uttered them. If he did, the church is condemned out of the mouth of one of the apostolic fathers, of

having originally contemplated the inquisition and the commission of these same "harsh torments of the devil" upon some fifty million innocent protestants.

In the fourth century, the church began viciously to assault anything that sought to revive Gnosticism.

One of the most vicious church agents of that time (A. D. 325) was Epiphanius, who had little scruples in defaming the original source of all true ecclesiastical learning.

He accused the Gnostics of exploiting "a certain spurious and suppositious work to which they have given the name 'Gospel of Perfection,' which really is no gospel, but the perfection of sorrow; for all the perfection of death is contained in that product of the devil."

It should be noted that he writes more than two hundred years after Ignatius, yet he uses almost the identical language with regard to the devil.

His anger was aroused because this Gospel of Perfection made no mention of the absurd and unbelievable miracles wrought by the two-year old Jesus while in Egypt. It is expressly complained of as follows:

"And the Lord Jesus did many miracles in Egypt which are not mentioned in the Gospel of Perfection."

Further good reason for disliking the Gnostics: "The Gnostics laughed at the monks, and those who professed chastity and virginity."

This was natural because these things were violations of the Gnostic conception of natural laws.

"Epiphanius is a writer as deficient in plausibility as he is in decency and veracity." (Gen. of the Gospels by Andrew Norton, 1837, v. 2, p. 211.)

After having pilfered the Gnostic Genesis, with its figurative story of Adam and Eve, the church permits this same Epiphanius to attack the gospel of Eve on the ground of its Gnosticism, calling it the "doctrine of the devil."

Theodoret (A. D. 430) declared the supreme god presided over the whole universe. This is the Gnostic belief, a universal mentation.

Basilides (A. D. 125) was a known Gnostic of Alexandria. He wrote a commentary, in twenty-four books, on "The Gospels."

Because of his Gnostic connections, he was rudely criticised thus: "As to Basilides, his supposed quotations from the New Testament, in Hippolitus, are too precarious to be trusted."

This criticism is fortunate because it reveals that Hippolitus, like Epiphanius, was one of the menders of the early church fabric, for he must have known the New Testament was not in existence in Basilides' time.

Irenæus comments upon Basilides in a way to prove that Gnosticism is the origin of the Christian scheme. Let us analyze this very carefully, for it will solve all these stubborn problems. Thanks to Irenæus for permitting his ire to defame Basilides, and his support of the fictitious church to outweigh his discretion. In quoting the beliefs of Basilides he unconsciously betrays his own ignorance of true Gnosticism and betrays that Basilides is a master Gnostic. He explains Basilides' doctrines:

"Basilides, that he may appear to have discovered something more sublime and plausible, gives an immense development to his doctrines. He sets forth Nous was first born of the unborn Father; that from him again was born Logos, from Logos Phronesis, from Phronesis Sophia and Dynamis; and from Dynamis and Sophia, the powers, principalities, and angels, whom he calls the first; and that by them the first heaven was made. Then other powers being formed by emanations from these, created another heaven similar to the first.

"The chief of the angels who occupy the lowest heaven, is the God of the Jews, and he and his angels created the world.

"That Jesus himself was not crucified, but Simon of Cyrene, who bore the cross, and assumed the form of Jesus. Salvation belongs to the soul alone, for the body is by nature subject to corruption." (Irenæus adv. Hoeres, bk. 1, ch. 24, antenic, v. 4, p. 90.)

Let us attempt to interpret this alleged doctrine of Basilides by the Gnostic method.

The unborn Father is potential, electric energy.

Nous is the first active phase of energy—vibration.

Logos is the second phase, gaseous—the word.

Phronesis is the third phase, solid—speech.

Sophia is the fourth phase, fluid—wisdom.

Dynamis is associated with Sophia—power.

What is the significance of this when applied to physical things? It is the process of creation. This is pure Gnosticism.

Taking our planetary system as a gross example:

The unborn father represents the great infinite universe out of which all differentiated things are born—a field of universal living pabulum.

Nous is the great central globe from which the planetary system is born, representing the world of atomic vibration. It is of necessity both negative and positive, or male and female in one body.

In giving birth to the Logos, the sun (son) is born, the gaseous world.

From this gaseous world comes the undeveloped planet Phronesis.

Out of the undeveloped planet is born the dual solid and fluid world, the finished planet, and the moon, symbolizing Sophia, wisdom. The energy developed by this process is Dynamis.

This process diagrams perfectly by the Gnostic symbolism.

These beget the atmosphere which is the first heaven.

The other powers, emanating from these, represent the life upon the planet, out of which springs the second heaven, governments.

The symbolisms of Gnosticism demonstrate this perfectly.

Carpocrates (A. D. 135) was also one of the Gnostic masters. Irenæus, the appointed knocker of the Gnostics, also pays his respects to him, again betraying his own ignorance of the underlying wisdom of Gnosticism. In his first book against heresies, he writes:

"Carpocrates and his followers maintain that the world and the things which are therein, were created by angels greatly inferior to the unbegotten Father. They also hold that Jesus was the son of Joseph, and was just like other men, and because of a pure soul he perfectly remembered those things which he had witnessed within the sphere of the unbegotten God."

This is our conception of a universal mind, which, if true, will betray the Christian fallacies.

Epiphanes (A. D. 140) was the son of Carpocrates and like his father was a Gnostic, believing in an infinite, eternal principle, and that the idea of property forms no part of the divine plan. He died at the early age of seventeen. In Cappadocia a temple was erected in his honor in which he was worshiped as God. (Stromata bk. 3, ch. 3.)

Cerdon (A. D. 140) was a Gnostic master, and his views were adopted by Marcion, who rejected the Old Testament entirely. He declared Christianity was a new system and entirely disconnected with the Old Testament. Nevertheless he was an ardent advocate of Christianity. He is said to have excommunicated Apelles (A. D. 160), who was a Gnostic.

The Gnostics declared that Jesus was an ordinary man and begotten by a man. Their gospels were in use by the Christians but they were gospels of wisdom and truth.

Marcellina (A. D. 160), a woman, founded a sect called Marcellians. She was a Gnostic and a disciple of Carpocrates.

Tatian, an Assyrian by birth, was converted by Justin Martyr but afterwards became a Gnostic, a follower of Marcion.

Ptolemaeus and Heraclon (A. D. 190) were prominent Gnostics.

A very limited comparison of the beliefs and doctrines of these persons so prominently associated with the early development of the Christian church separates the sheep from the goats.

Those who were bent upon destroying Gnosticism advocated these doctrines:

The immaculate conception—that a miraculous birth may

occur contrary to the laws of nature, making the being a human god, hence the son of god.

In no other manner could Christ be deified and the church avoid being accused of worshipping an ordinary sinful mortal. Therefore, Protestants as well as Catholics must shut their eyes to a palpable falsehood, for although figurative, they teach it literally. The doctrine was not mentioned till a hundred years after Christ. The idea was taken from Persian mythology and other ancient religions.

The miracles of Jesus—literally taught by the Christians, but not preached by Christ or Paul, and not known for more than a hundred years after Christ.

No Jewish or heathen historian mentions them. Christ never claimed or pretended to work miracles, because this would have placed him in company with the "fakers," Simon Magus and Apollonius, who were called magicians. The Christians, however, found it necessary to adopt alleged miracles in competition. The idea in connection with Jesus is borrowed from Hindoo mythology. Miracles were not adopted in the church until about one hundred and fifty years after Christ. Thus again Christianity may be charged with false pretense.

The material resurrection. Nothing is heard of the resurrection of the body of Christ until the second century.

The first doctrine was that the spirit or soul of Jesus went below or beneath the earth to hades, and the resurrection was the calling back of the soul to the earth, and its ascension to heaven. Every mythological savior went down into hell to rise again.

Paul and Clement only advocated the spiritual resurrection in the new generation. It is the story of the seed lying in the earth until it sprouts.

The miracle-mad second century wanted a grosser form in order to feel the resurrection. Thereupon Justin Martyr preached the resurrection of the body, in the face of nature a false pretense, wholly for the purpose of promising a reunion of soul and body after death, by the saving power of the church, establishing the profitable purgatory.

Athenagoras (A. D. 177) added to this, was the promise to all obedient Christians that "every particle of matter which constitutes the human body, will be brought back to its proper place," leaving the impression that each human body will be restored to its original living condition.

Irenæus, whose opinion is paramount in all fabulous things, declares that the identity of the future with the present body is sure.

Now what was the purpose of having all these agents of the great ecclesiastical power express their opinions? Simple as a-b-c: the church desired to canonize the gospels containing the materialistic idea and had to coin justification and authoritative evidence. After they were canonized they were sacred and not subject to question. Hence the adoption of these absurd things.

But back of this was concealed a much more irrational thing, which was the very existence of the church. It coerced the belief in the idea that after the death of the body an individual soul was held intact until it was again united with its former body. Why? To establish a purgatory as a source of income. Because, if there was not individual soul to save, there would be no reason for the church with its ravenous priesthood. The suspended soul was in the hands of the church until the day of resurrection.

That is why Rome hated Gnosticism with its logical, sensible, believable, essenic doctrine, which could be demonstrated.

PART XXXII

THE HORRORS OF CHRISTIANITY

(In the hour of hate there is no Christian god.)

Let us examine the evidence of the past, to see if there is reason for worry and doubt of the future.

That which has occurred once, can occur again in similar circumstances. There is nothing to warrant a belief that such a radical change has occurred in the Christian churches, that they may be trusted with the peace, comfort, and welfare of humanity. Their claim to the prerogative of directing the moral and social conduct of the people is usurped, fictitious, and wholly devoid of foundation of legal or moral right. The coercive and secret methods of meddling with the natural-born rights of the individual citizen, by surreptitious, political intrigue, in recent years, are quite sufficient to cast a sinister light over their superficial pretenses of righteousness.

The determination to sit in the background and dictate the rule over the people, reveals the ancient practices of the church of Rome—"the church is not directly responsible," and the people are stronger for the church when quarreling with their governments.

Don't be foolish or frivolous about so dangerous a situation. Stop and think about it, don't impatiently cast the subject aside because you have never fully understood it. It very much concerns you.

That institution which attempts to usurp nature's prerogatives, and depends upon mob violence to enforce its dictates, should not be permitted to exist a single day longer than it requires to destroy it. That institution which attempts to usurp the powers of all the people, that it may coerce the world into accepting a prearranged programme to rule, independent of natural governments, should be denied existence. Christianity

has never yielded the original purpose of moulding all humanity into one homogeneous nationality, controlled by an ecclesiastical power—by the simplest laws of nature an impossible accomplishment, except by force.

It is a sinister thing to see, at this critical period, the Protestants and the Roman Catholics flirting with each other.

Is it reasonable that the Protestant congregations are willing that their bishops and ruling powers shall draw them into the dragnet of Catholicism after having been persecuted through all of these centuries? Impossible! The congregations do not know the truth; these are led by blind faith, as of old. They should be told of the cold-blooded murder of fifty millions of their kind.

Can the Protestants forgive and forget this list of intolerable crimes against them, committed well up in the nineteenth century?

In view of the very radical difference between the early Christianity and the subsequent papacy, it is very questionable if the early Christian persecutions were not measures intended to give the Roman hierarchy absolute control over all the Christian churches, preliminary to the development of a universal temporal power. We need not speculate upon that early period. Let us casually mention the outrageous, uncalled-for and inhuman brutality of the church of Rome, in the persecution of the Protestants, the bishops of whose churches are now rubbing elbows with the bishops of Rome. It is a pitiful story even in outline.

Persecution of the Waldensees.

The popes of Rome, especially Pope Innocent III, compelled the weakling rulers of Europe to help exterminate this Protestant sect, and for this purpose established the inquisition under the control of the Dominican monks. The story is too horrible to tell in detail.

So many people were thrown into prison that even the archbishops of Aix, Arles, and Narbonne complained that they could not feed them, and they were starving, and that lime and

stone could not be procured to build the prisons necessary to hold them. Yet they had committed no crime.

Thousands were tortured beyond all belief—their bones broken, their bodies disjointed and then burned or killed in some inhuman manner. Neither women nor children were spared. Any escaping were driven into the mountains to freeze and starve.

It has never been possible to ascertain, or even approximate, the thousands of innocent lives sacrificed in this persecution of the Waldensees.

The persecution of the Albigenes.

In this instance a delightful and peace-loving people were deliberately murdered at the direct command of the Roman pope. The cruelties far exceeded anything known to history.

In the city of Beziers alone, sixty thousand wholly defenseless Protestants, men, women, and children, were slaughtered like sheep, the women outraged and the men and children mutilated, all in a single day.

Tens of thousands of others in adjoining communities met the same fate.

This was accomplished by an army of the worst criminals culled throughout Europe, the pope promising to absolve them from all their crimes to join his army to murder and plunder defenseless humanity.

Shall we charge this up to God or to the church of Rome?

This was not warfare, this was a premeditated and carefully arranged raid against the Protestants, and was openly organized by Pope Alexander III, who called the special council of Lateran to legalize the awful crime in the ecclesiastical records—the popes never recognized civil authorities.

Massacre of Protestants in Paris.

This crime is beyond belief, casting into the shadow all previous outrages for cruelty, treachery and dishonor. If the world endures forever, the stain of this awful massacre will condemn civilization, for savages never knew such fiendish things. The festival of St. Bartholomew, which fell upon a Sabbath, August 24, 1572, will forever stand out as a red-letter

sign of the curse of God against the church of Rome, its pope, and Charles IX, king of France. If all humanity should volunteer to do penance for them, their accursed memory would be perennially renewed by blood. Charles himself died wallowing in his own blood, as a slight token of his just reward, the blood oozing from every pore of his poisonous body. Nature revolted and punished him as he deserved.

"Thou shalt not kill." What blather! When the pope suspends this commandment of God until he can kill those who offend the church.

Even the Archbishop of Paris held three hundred and fifty women and children until his mob could come and rob and hack them to pieces.

One hundred thousand wholly innocent men, women, and children were massacred in the most beastly and inhuman manner, in less than forty-eight hours. The streets of Paris ran with blood until the River Seine was red.

Pope Gregory, in his great delight, celebrated this event with fireworks, and made one fatal mistake. He authorized his bishops and legatees, in Paris, to issue a general absolution for those committing the crime, thereby acknowledging it to be a crime and fixing the responsibility in the church. Shall we charge this up to God or the pope?

It did not end in Paris; beginning at Sancerre, it spread throughout France, tens of thousands being killed and burned. More than five hundred thousand Protestants were driven out of France. And today the Protestant churches are howling about the friendship between France and the United States.

The great success of the inquisition established it as a branch of the church of Rome, and there is neither language nor imagination capable of describing the brutal and outrageous execution of its ungodly raid against humanity. Fanaticism had civilization by the throat. The fanatics were not the pope and his inquisitors, they were calm, thinking, coldly calculating men, and they knew what they were doing. It was their following of ignorant masses, educated only in the bigotry and intolerance so essential to the defense of the church, and this brings us

up with a short turn, for that is exactly what the church stands for today.

1. It demands that it have complete control over the education and moral and social activities of "its children," and these are the children of the nation.

2. At the "end of its world," "its people" will be saved while the "tares," the people not of the church, shall be burned. This, in view of the same thing having already been executed in the past, should make careless-minded men wake up and do a little independent thinking. If persecution does not assume the old form of torture, something new may be invented. The mental tortures of today equal the physical torments of the middle centuries.

The persecutions under the inquisition, as executed by the Dominican and Friar monks, are so horrible we refrain from going deeply into them, while the detailed facts are to be had, they are not easily accessible. Through fear of modern civilization, and for shame of such a heinous past, the Catholics and Jesuits have systematically combed the world for the works exposing the crimes of the inquisition.

The church of Rome has repeatedly attempted to deny direct responsibility for both the inquisition and Jesuitry, but this is futile, in the face of the recorded facts that Pope Innocent III deliberately and purposely established the inquisition under the Dominicans for the specific purpose of persecuting the Protestants, and Paul III, 1534-1549, accepted, if he did not organize, Jesuitry to further and broaden inquisitional work. Its subtle and insidious intrigues are everywhere, notwithstanding its expulsion from every country in Europe to take safe refuge in America.

The infamous Charles IX of France, and Frederick II of Germany, and imbeciles of their calibre, are well coupled with Romish aristocrats. In the face of the facts, is it a strange thing that the world is in constant revolution?

The curse of God, and the contempt of mankind, should be forever and indelibly recorded against Popes Gregory VII, Innocent III, and Boniface VIII. They must not be measured

by the inspired screeds found in encyclopedias, because, compared with the evil recorded against their administrations, their good deeds are nil.

The tortures of the inquisition are modestly summed up :

1. Disjointing of all the limbs of the body.
2. Cutting gashes to the bone by drawing hard cords about the limbs.
3. Pressing upon the parts of the body till blood vessels burst.
4. Pressing the thumbs and fingers till the ends burst open.
5. Whipping and salting the wounds.
6. Pulling out hair, and finger-and toe-nails.
7. Hanging women and children up by their hair.
8. Outraging women and young girls and children.
9. Scorching the face and body with torches while being led through the streets.
10. Making "dog's beards" by holding a lighted torch in the face while chained to the burning post.
11. Whipped through the public streets.
12. Nose and ears cut off and cheeks pierced.
13. Sent to the galley for life.
14. Chopped to pieces in knife wheel.
15. Broken on rack.
16. Pierced with arrows and spears.
17. Filling mouth with gunpowder and blowing the head to pieces.
18. Publicly burning at stake.
19. Privately burning in a dry pan.
20. A hundred other awful means of torture.

This was all perpetrated under the dragnet article covering heresy :

1. Advancing an offensive religious opinion.
2. Failing to report any who criticize the doctrines and practices of the church of Rome.
3. Abusing or defacing idols of the church.
4. Allowing a year to pass without going to confession.

5. Reading, or found in possession of, books condemned by the inquisition.

6. Inducing or permitting others to read such books.

7. Any deviation from the ordinary practices of the Roman church.

8. Eating meat on fast days.

9. Neglecting mass.

10. Being present at a sermon preached by a heretic.

11. Not appearing when summoned by the inquisitors.

12. Lodging in a house with or forming a friendship with a heretic.

13. Assisting a heretic to escape the inquisitors.

14. Assisting or comforting a heretic in confinement.

Under pain of excommunication all Catholics were commanded to report friends or relatives alike if in the slightest degree inclined to heresy, hence thousands were reported and executed out of petty revenge.

A similar and equally stringent set of articles covered absolutely every individual, as an "abettor of heresy," to be used to blackmail friend and foe alike.

Prosecutions under this code were promiscuous and were intended to terrorize the people. We see taints of this coward-making process to this day. Organized terrorism assumes many forms by which a small minority may absolutely control the personal thought and habits of the great masses.

Has the Protestant blood forgotten those awful times and persecutions in the Piedmont Valley, when that infamous agent of Rome, the Duke of Savoy, issued decrees offering a reward of one hundred crowns to every person who convicted a Protestant of anything unlawful, one witness being sufficient to accuse and convict?

Thousands of innocent persons were thus convicted by the Catholics falsely swearing against them, collecting the reward, and then being absolved from the crime of perjury by their priests. Another decree forbade any Protestant teaching publicly or privately; another forbade the Protestants holding any position of trust, profit, or honor, and the crowning act, com-

manding all Protestants to diligently attend Roman Catholic mass.

The missionaries sent to Piedmont built large monasteries and kidnapped the Protestant children to be educated by the Catholics. But when the edict forbidding teaching on the part of the Protestants was published, they took all children by force, frequently murdering their resisting parents.

Will the Protestants ever forget the slaughter of the Piedmont Valley, by the army of paid outlaws, cut-throats, and renegades brought there by the Catholic bishops on the promise of absolving them for all their crimes?

The houses were shambles; dead bodies covered the streets; groans and cries were heard everywhere. Women were outraged and beheaded, and their children had their heads crushed.

This was under the edict of the Duke of Savoy, January 25, 1655.

Of all the periods of torture and slaughter that of Piedmont excelled in horror. It is utterly impossible to describe these inhuman outrages, excepting to describe individual cases, and this is too revolting to put in modern print.

It is sufficient to say that these outrages were perpetrated by the paid soldiery of the Roman pope, composed of the very dregs and scum of criminals who were given free license to kill, outrage, and plunder at will.

The monks and priests were like wild beasts of prey. They had one formula. They commanded every Protestant to subscribe to the following:

- "1. The real presence in the host.
- "2. Transubstantiation.
- "3. Purgatory.
- "4. The pope's infallibility.
- "5. That masses said for the dead will release souls from purgatory.
- "6. That praying to the saints will procure the remission of sins."

Not one of which was preached by the apostles, and all for the profit and maintenance of the priesthood.

Refusal to subscribe to these absurd doctrines meant the tortures of hell multiplied a thousandfold.

Men, women, and children alike fell under this satanic spell, age or imbecility being no protection.

The fanatical priests and monks recognized no law above their own bigoted notions and vile tempers. No trial whatever was given these thousands upon thousands of victims.

The equally horrible persecutions in Germany, following the work of Martin Luther, is simple history. But it revealed to what extent the Roman Catholic church had debauched Europe and reduced her rulers to mere puppets in the hands of the popes. They were without minds of their own, subject to bribery, cowardly beyond belief. Such an individual was Charles V, emperor of Germany.

The pope of Rome gave to Charles V two hundred thousand crowns in ready money. He promised to maintain twelve thousand foot and five thousand horse, for the space of six months or during a campaign. He allowed the emperor to receive one-half of the revenues of the clergy of the empire during the persecution, and permitted the emperor to pledge abbylands for five hundred thousand crowns to assist in carrying on hostilities to exterminate the Protestants.

Thus did a German emperor bargain, and sell to the pope of Rome the lives and properties of thousands of his innocent, inoffensive subjects. If there is a god who rewards and punishes, he is surely punishing Germany.

The result is indescribable. One writer says: "The horrible persecutions made a cave in which to hide a palace; concealment in a dismal wood happiness; a rock a bed of down, and wild roots delicacies."

Again those contemptible tribes of Lucifer, the Dominicans and Friars, were turned loose upon helpless humanity. Like slimy monsters they crept from cavernous monasteries to wallow in human blood.

It may readily be understood why Rome was so vicious towards the Protestants at the beginning of the seventeenth century; their persecutions had awakened the whole world to

the horrors of popery. A careful survey of the history of this period shows a strong tendency for the nations to unite against the vicious papal inquisition, which was secretly reaching out for control of the world by force.

It was recognized that this was an effort on the part of the Roman hierarchy to culminate its propaganda before a counter force could deprive it of the great reward which it had expected to reap—supreme temporal control. Rome recognized the feeling of reaction which might lift her heretofore sycophant dupes out of their state of hypnotic enthrallment and unite them against her. Hence she attempted to hasten the biblical “end of the world” by terrorizing humanity and “gathering those things which offended, and burning them as tares.”

Now, you smug and satisfied, we again warn you, these are comparatively modern facts. We are writing of the same evil forces that once terrorized the world by their atrocities. It was a common thing for the inquisitors to lure trusting Protestants into their confidence, only to betray and murder them. Do not, therefore, be too certain there is not some great and fatal treachery concealed in the recently suggested union of the Protestant churches with the church of Rome. No position in the world is too high for a Jesuit to reach, and no level too low for him to stoop to, to win the plaudits of the pope, his oath permits, in fact commands, him to become a member of any human organization to procure its secrets and betray it.

It was at this time that the Jesuits, under the instructions from the pope, attempted the lives of King James I of England and his Parliament in the historical “Gunpowder plot.” Rome was leaning strongly towards Germany. Ferdinand II and III, as also Leopold, were radical Catholics. In view of the fact that Protestantism was making bold strides in Germany, despite this, it was absolutely necessary for Rome to break up the power of the heretics, by the horrible and destructive process by which she had deluged Spain, Portugal, Italy, and France with innocent human blood.

Circling about the end of the sixteenth, and the beginning of the seventeenth centuries, are to be found the evidences of

the determination of the popes of Rome to break up the tendency on the part of European sovereigns to weaken in their fear and respect for the court of Rome.

When Henry III of France was assassinated by Jacques Clement, a Jesuit, that infamous old wretch, Pope Sixtus V, declared the event was "to be compared to the incarnation of the word, and the resurrection of Jesus Christ."

These attempts upon the lives of the rulers, at the hands of the agents of the popes, were intended to terrorize kings as the inquisition was intended to terrorize the masses of people into obedience to the Roman priesthood.

Again, we insist, this deadly determination to rule or ruin has not expired, the "end of the world"—the Roman Catholic world—is not yet accomplished. We have seen unquestionable examples of the coercive methods of the Catholic system, revealing, beyond dispute, the final goal towards which the power is struggling, when the edict of the Duke of Savoy may again be invoked, and every human being be driven into the church by canonized civil law.

The policy of non-resistance on the part of persecuted Protestants was the cause of greatest encouragement to their persecutors, whereas, in every case where resistance by force was used, in resentment, many escaped who otherwise would have been cruelly tortured to death. The Catholics are arrant cowards in the face of strong resistance, but wear a coat of mail on your back.

We have refrained from giving the details of the horrors of the inquisition in the other countries, but, in order to impress upon those who think lightly of the open threats made in the Bible, we repeat a list of the tortures used in the campaign against the Protestants in Germany by the pope of Rome, abetted by the German emperor.

Magdeburg, a Protestant city, was taken, and twenty thousand persons, without respect of sex or age, were promiscuously slain, and six thousand were drowned while trying to escape over the river Elbe. Those not slain were stripped naked,

scourged, had their ears cut off, and yoked together like oxen they were turned loose.

All of the inhabitants of Hoxter were put to the sword, the houses fired and the dead bodies consumed in the flames.

At Griphenburg all the senators were shut up in the senate chamber, which was then surrounded with straw and was set on fire, strangling them to death.

At Franhendal and Heidelberg the people were shut up and starved.

The cruelties exercised by the inquisitors of Spain, Portugal, and Italy, as well as in France, were multiplied in Germany.

Those used by the imperial troops, under Count Tilly, in Saxony, may be thus enumerated:

“Half-strangling, and recovering the victims repeatedly before death.

“Rolling sharp wheels over the fingers and toes.

“Pinching the thumbs in a vice.

“Forcing filth down their throats to choke them.

“Tying cords around the head so tight that the blood gushed out of eyes, ears, nose and mouth,

“Fastening burning matches to the fingers, toes, ears, arms, legs and tongues.

“Putting gunpower in the mouth and exploding it, blowing the head to pieces.

“Tying bags of powder to different parts of the body and blowing it to fragments.

“Drawing cords back and forth through cuts in the flesh.

“Making incisions with bodkins and knives in the skin.

“Running wires through nose, ears, and lips.

“Hanging the body, head downward, and slowly roasting over a fire.

“Hanging up by one dislocated arm.

“Hanging on hooks by the ribs.

“Baking many in hot ovens.

“Filling with water till the body burst.

“Fixing weights to the feet and drawing the body up by pulleys.

“Hanging, roasting, stabbing, frying, racking, ravishing, ripping open, breaking the bones, rasping off the flesh, tearing apart by horses, drowning, strangling, burning, broiling, crucifying, poisoning, cutting out tongue, cutting off nose, ears, and limbs, sawing off limbs, hacking to pieces, drawing through street by heels.”

This beast in human form personally commanded his soldiers to exercise these cruel tortures on thousands of innocent, defenseless people.

Outrage, famine, murder, and conflagration marked his way, as he neither left life nor property, destroying everything.

The individual cases recorded are too horrible and revolting to print.

Extreme cruelty was heaped upon ministers, their wives and daughters being ravished before their eyes, and all burned.

Soldiers entered the mad hospital at Hesse-Cassel, stripped all the women naked, ran them about the streets, then murdered them.

In Pomerania the imperial troops entered the towns, seized all of the young females ten years old and upwards, placed their parents in a circle about them, and compelled them to sing psalms while they violated their children.

They took all married women with young children, built a great fire and gave them the choice of submitting to their brutal outrage or seeing their children burned.

Even as late as 1732 more than thirty thousand Protestants were driven from the bishopric of Salzburg, in midwinter, not being permitted to take food or warm clothing with them.

The betrayal of John Huss and Jerome of Prague, by the connivance of the Roman pope and the emperor of Germany, is a familiar story, illustrating the depth of depravity to which sovereigns could drop while groveling at the feet of the pope.

The same damnable persecution also swept over the Netherlands, great numbers of people being tortured and burned.

Out of its own detestable body, the church of Rome was

condemned beyond defense. One Charles Connick, a friar of Ghent, after a thorough investigation of every aspect of the church and its abnormal persecutions of the Protestants, evolved the following indictment of popery. This man was closer to being a real Christ than the Christ of the church. He left to posterity an unanswerable condemnation of the church of Rome and the pope. He did more to destroy the powers of Rome in Europe than any other man, and he paid the penalty, being burned at the stake.

Connick's condemnation of Catholicism:

"1. That St. Peter was infallible, and received the keys of heaven and hell, with power to excommunicate, anathematize the people, and to forgive sins; and from these premises, founded in error, inferring that as St. Peter was the first of Rome, his successors, the popes, must likewise be infallible and have the power to curse those who offended them, or absolve the sins of such as pay their court to the Romish church.

"2. The supposition of the pope's being the universal head of the Christian church, and the supreme ruler in state affairs, as well as those which are merely ecclesiastical, of his being empowered to inaugurate and depose kings and princes, as well as to ordain or excommunicate bishops and priests.

"The belief that the pope can grant indulgences for committing sins, and dispensations for the perpetration of crimes.

"4. The vain imagination of such a place as purgatory, where souls are purified by fire, before they are qualified to enter into eternal bliss; and the silly supposition that priests, by saying masses, can deliver souls from the fire of purgatory, at the instigation of, and being paid by, the relations or friends of the deceased.

"5. Prohibiting the laity from reading the holy scriptures, and thus depriving people not only of the natural liberty of the mind, but preventing them from using that reason with which God hath blessed them in the thing that most essentially concerns them, the care of their salvation.

"6. Receiving the apocrypha into canon of the authentic

scriptures, and believing oral traditions, which are enveloped in fables and chimeras.

“7. Making seven sacraments instead of the two real ones, baptism and the Lord’s supper; the other five being confirmation, penance, extreme unction, taking orders, and marriage.

“8. The doctrine of transubstantiation.

“9. The worship of the Virgin Mary, angels, saints, images, and making offerings and prayers to them.

“10. The enjoining of a state of celibacy, or single life, upon their priests.

“11. Making a distinction between mortal and venial sins, to serve the purpose of avarice and ambition; for if the guilty person is able and willing to pay for a pardon, the sin is called venial, and he received absolution for his money. (The word venal, meaning mercenary, is the better word here.)

“12. Auricular confession, in which one sinner hears the sins of another, and pretends to forgive them.

“The injunction of strictly keeping Lent, by abstaining from all kinds of flesh; yet, at the same time permitting the people to feast in the most luxurious manner, upon the finest fish, dressed in rich sauces, such is the affinity between popish divinity and philosophy, and such the ridiculous injunctions which are delivered with so much solemnity, commanded with such authority, and kept so very strictly.

“14. Saying masses for the dead as well as the living, in order to make a gain of Godliness; by which theology is turned to a trade, prayers are converted into merchandise, and the imposition supplies the priests with regular annuities.

“15. The pretense that the fires of purgatory hath eight degrees of heat, by which the priests gain considerable sums of money; for they pretend to know the particular degree to which the soul of the deceased is confined, and charge accordingly for the masses, by which it is to be released.

“16. Making it a mortal sin for any person to doubt the Roman tenets, though ever so ridiculous and absurd, or contradictory to sense and experience.

“17. The imposition of penance for sin, and the remission

of penance for money, by which the painful may be exchanged for the pecuniary expiation; and the rich, if they sin most, may buy off the punishment, and suffer less than the poor, who sin least.

"18. Deeming all other religions heretical, and looking upon every one out of the pale of the Roman Catholic church as in a state of perdition.

"19. The persuasion that the Roman Catholics, who live exemplary lives, have the power of working miracles.

"20. The canonization of many persons as saints, particularly such as have left large donations to the church.

"21. Confining men and women in monasteries and convents, to a state of celibacy, contrary to the order of nature, and the ordinances of God.

"22. The inhumanity of propagating religion by persecution, which hath always been a principal rule favorite tenet of the church of Rome.

"23. The cruelty of erecting inquisitions, and other judicial offices, for the sole purpose of fettering human mind, extorting confessions to serve popish designs, and forcing people to subscribe to, and declare a belief in, tenets to which, in their conscience, they cannot assent.

"24. Placing a great part of the essence in vain and ridiculous ceremonials, fasts, festivals, processions, pilgrimages, orders, offices, and a variety of other innovations equally absurd, which have crept into the Romish church long since the gospel was delivered by Christ, and his apostles, in its primitive purity."

Was this summary of the absurd and foolish false pretense hurtful to the church? Did this frank and candid mans' opinion count for anything?

The Catholic authorities were so impressed they were afraid to kill him; instead they offered him a special canonary and guaranteed him future preferment and promotion if he would recant. But he had the courage of his convictions, and preferred death to enslavement to a fictitious institution practicing the pious frauds which he recognized as the supporting elements of the church. He only too well knew that what he had charged

against the church was mild compared to the inspired crimes of papacy, murder, arson, outrage, and butchery of human beings beyond description.

There is too much of this to continue a detailed reference to it. The persecutions of the Lithuanians and the Poles by the murderous Catholic Cossacks and Tartars, words cannot describe these barbarities.

Lithuania was persecuted by every Catholic agent and element that could lay hands upon her, the Swedes, the Prussians, the Courlanders, Transylvanians, Hungarians, Moldavians, Servians, and Walachians, all persecuted and devastated this unfortunate people.

The persecutions in England were of a similarly cruel character as those we have previously recounted, burning being the prevailing method of killing.

Perhaps as inhuman an act as may be found in these bloody annals may be charged up against England.

In 1156 Henry II submitted to a parliament, at Oxford, the case of eighty German men and women, Protestants, who had fled persecution. The records in the British Museum reveal that because these people would not acknowledge the supremacy of the pope and would not recognize the mass, they were offensive to the clergy, who sought to have them put to death. There being no civil law by which they could be convicted, this is the manner by which they were destroyed. In the absence of any law to hold them, an order was issued setting them at liberty to return to their own country. Now here is where the papists got busy. This inhuman parliament published, with this order setting these people free, a proclamation prohibiting any person whatever from giving them assistance, shelter, or food. It was in the depth of winter, and all the priests kept close watch to see that this proclamation was not violated. It would have meant death to any one rendering them aid, consequently not one escaped, they literally starved to death in the midst of plenty, and this in a month.

After John Wickliffe's body had been in the grave forty-one years, by a decree of the Catholic synod of Constance, the

same that burned John Huss, it was ordered dug up, publicly burned, and the ashes cast into the river.

To the everlasting shame of England, under the bigoted and intolerant Henry V, in 1401, a law was passed by which persons named as heretics by the Catholics, were turned over to the civil authorities to be publicly burned. Among the thousands of victims of this fiendish law, were Lord Cobham, Sir Roger Acton, the learned Thomas Bilney, the regretted Tindal, the eloquent John Lambert, and thousands of others. The Protestants were miserably persecuted by Henry Chicheley, archbishop of Canterbury.

The ravages and cruelties during this campaign outrivaled the horrors of the inquisition of Spain. Many of the best men in England fell victims to the wrath of the papacy, most of them being charged only with reading, or having in their possession, the Protestant Bible.

The evil of non-resistance was well demonstrated in England. Little resistance was offered by the usual victims. They resignedly offered themselves up in a strange spirit of fanaticism. Organized resistance would have stopped these persecutions.

Not so with John Wickliffe; he thundered his works at them, feeling secure under the protection of the strong Duke of Lancaster, and he died in peace in 1385.

Wickliffe hammered into the public the command of the Bible to "search the scriptures" and challenged the Catholics for denying this privilege to their congregation. He was wont to refer to Acts 17:11.

The persecutions continued with great violence through the reign of Henry VIII.

A common cause for prosecution was possession of the "Lord's prayer" and the "ten commandments."

The blood of mankind is forever tainted with this passion for cruel persecution. With a little encouragement, a peaceful community is converted into a blood-thirsty mob, and seeks a victim. Men today, at heart, are more cruel and vindictive towards one another than were primitive savages. It is the

blood of cultivated bigotry which attempts to exploit itself by blood.

Scotland also passed through her scourge of fire. Every victim was accused of refusing to accept the doctrines of the Roman church which had been taken from ancient religious rites and palmed off as of Christian origin. But it was a practice of the subtle Catholics to convert heresy into treason in order that the odium of the cruel injustice might rest upon the civil government.

The attempt to dignify common, ordinary murder in England and Scotland, by high-flown form in prosecution (?), signified that a reaction was developing in the masses, and this assumed importance was to reestablish fear to criticise, in the hearts of those who were secretly boiling with resentment.

Under this higher phase of persecution hundreds of the best men of England and Scotland were sacrificed to popery. The best evidence of this is in the fact that, later, England repudiated the Roman Catholic church.

The contempt in which the sovereigns of Europe were held by the popes was shown in such insulting ways that it is truly strange these rulers tolerated the Roman church as long as they did. When the pope threw the emperor of Germany upon the floor and put his foot upon his neck, there was no resentment. When the pope kicked the crown from the head of the king of England, he tamely submitted. And this was true for centuries. It was plain that these insolent and undignified things were purposely intended to terrorize kings. Men of courage would have instantly resented such insults.

It is needless to extend this bloody recitation further, we have mentioned only a limited portion of the whole.

History records how Philip, king of Spain, and husband to Queen Mary of England, planned a conquest of England to kill all Protestants; also the papal conspiracy in the reign of King James I, to murder him and his family, this having been a common practice of the popes through the centuries; and the gunpowder plot in an attempt to murder both houses of parliament.

It is now necessary to show that Christianity is a blood-breeding mania. The Protestants, although bowing to power in a mock semblance of Christ-like resignation, and surrendering their lives to the murderous papists, for the simple reason that they were helpless to save themselves, nevertheless when they themselves came into power, they did not forego exercising the Christian privilege of exciting the mob to fanatical persecutions and murder. It is but just to reveal their fiendish instincts; it corroborates what we previously said; it is a taint of the human blood born of educated bigotry.

The Protestants have dipped their hands deep in human blood in the cause of intolerance.

Calvin was saturated with the very bigotry and vengeful intolerance from which he himself had fled.

Queen Elizabeth of England, in her attempt to more firmly establish Protestantism, through bad counsel, no doubt, continued the one great error of uniting church and state, and attempting to coerce uniformity in religious opinion by legal process.

This naturally suppressed free inquiry and infringed the rights of conscience.

To the shame of Protestantism, many people were imprisoned, cruelly treated, banished, starved, or died under vile treatment while in prison, and some were burnt. Nevertheless, this was the beginning of the downfall of popery in England.

Her treatment of Mary, Queen of Scotland, was as harsh as anything chargeable to popery.

James I was equally as intolerant as Elizabeth. He followed the identical examples previously set by popery, the cruelties equalling anything recorded in the inquisition.

Many people fled England and took refuge in America.

During the reign of Charles I he had a most excellent helpmate in Archbishop Land, who indulged his brutal nature by splitting the noses, cutting off the ears, whipping, branding with red-hot iron, slitting the cheeks, imprisoning for life, banishing and executing dissenters.

Under Charles II intolerance was rampant. The Quakers were especially persecuted.

Central and South America had long experienced suffering under the persecutions of the Roman Catholics.

It was in the early New England colonies that we find the Protestants emulating the Catholic examples. These persecutions will ever rest as a deep reproach against the Protestants who claimed to have sought a home in the wilderness where they could escape the ravages of intolerance and where freedom of conscience might be enjoyed.

The whole regrettable course of religious persecutions in America may be laid at the door of coercive opinion, a determination to enforce doctrines by civil law.

Associated with this were secret influences of the Jesuits acting for Rome, and agents acting for England, to encourage these abuses in order to discourage independent religious thought and investigation. The principal sufferers were the Quakers, who had suffered persecution in England, coming to America seeking religious liberty.

The original orders against the Quakers, issued at Boston under dates of October 14, 1656, October, 1657, and October 20, 1658, and similar orders issued in the colonies of New Plymouth, New Haven, and New Amsterdam, would do full justice to the edicts of the early inquisitors.

The early persecutions of John Wesley, in and about Wednesbury, Falmouth, and other places in England in 1743 should come home to the bigoted and intolerant Methodists today and soften their defiant intent to muzzle humanity and steal away personal opinions and individual rights of conscience.

In Buck's Theological Dictionary may be found this significant statement: "It has been computed that fifty millions of persons have at different times been victims of the persecutions of the papists, and put to death for their religious opinions."

Here is meat for thought. If, as the church of Rome declares, it is infallible, and can do no wrong, it is evident that every Catholic today approves of this awful carnage. If so, then what assurance has mankind against a renewal of these

persecutions, in fulfillment of threats made in the book of Revelation in the Bible, by both Catholics and Protestants, who contemplate a union of their forces? Surely such a union could not be consummated unless the Protestant churches also condone the awful persecutions against themselves by the Catholics, and approved those of their own churches.

It resolves itself back into our first proposition. Christianity is an exploitation of humanity and shrinks not from carnage to reach its goal.

PART XXXIII

ATTITUDE OF POPES TOWARD KINGS

(A usurpative authority assumes an arrogant attitude.)

The history of the Popes is accessible to those who desire to know all about them—not all, for that is impossible. It would be deeply interesting to read all that part of papal history which was suppressed. We are nearing the end of our story, therefore we shall only make brief mention of the more important facts regarding the popes of Rome.

A. D. 66, Peter. There is no authentic evidence that such a person ever lived or was ever in Rome. Moreover, it casts a reflection upon the Christian pretense that an alleged, ignorant, naked fisherman should be selected as head of the church which is to save all humanity and lead mankind into a state of eternal immortality. It reflects no credit to the church to select ignorance to represent god upon earth. It is quite apparent that the founders of the Christian enterprise themselves were not in a position to be fastidious, for it was nearly four hundred years before a pope ventured to issue an authentic decretal.

398, Pope Siricius issued a decree enjoining celibacy on the clergy, contrary to the scriptures and undoubtedly to prevent the minds of the priests being attracted away from church work.

401, Pope Anastasius proscribed the works of Origen, one of the great church founders.

402, Pope Innocent I condemned the Pelagians who declared that all infants at birth are pure, thus disputing "original sin."

422, Pope St. Celestine sent missionaries to convert Ireland. To this day Ireland is the most bigoted and priest-ridden people on earth.

560, Pope John III was a fanatic on church ornamentation.

578, Pope Pelagius II died of the plague.

"The God of Christianity is no respecter of persons." He cannot render his vicars immune against common human frailties, even to keep his church going. It is a startling thing to consider, that an all-powerful god gives to these popes, as his vicars on earth, powers of life and death over all men, yet they have no power to protect themselves from the common vicissitudes of life. The constant changes in this high office prove that the whole scheme is a deceit and hypocrisy.

590, Pope Gregory sent Augustin to convert the Anglo-Saxons, who later repudiated the Roman Catholic church, but erected an equally fanatic and preposterous priestly power over their kings.

Thus England remained heathen one hundred and sixty-eight years longer than the Irish.

604, Pope Sabinianus introduced church bills.

621, Pope Honorius extended and exploited British churches. Thus God permitted the heathen English to cool their feet for thirty years after the introduction of the Christian religion before they were given churches. Therefore, time is a factor in this exploitation.

657, Pope Vitalianus exploited education in England.

It required sixty-seven years for England to receive the benefits of education from the new religion.

676, Pope Domnus was a fanatic on church ornamentation.

678, Pope St. Agathon (a monk) discontinued paying tribute to the emperor. He was the first pope to show the growing power of the church by absolving the subjects of a king (King Wamba at Toledo).

682, Pope Leo II instituted holy water.

This is worth thinking about. In Abraham's day they washed their feet. Two thousand years later John suggested washing the whole body. But Christ turned water into wine. In the early part of the twentieth century the same church was instrumental in turning wine into the gutter, because it was giving humanity more joy than was the church.

Nearly seven hundred years after the introduction of the Christian practices a pope conceives the idea of washing the hands at the church door, calling the filthy mess into which everyone dips his dirty fingers holy water. If this has a soul-saving quality, what happened to those in the previous centuries who knew nothing of holy water? The answer of course is, "Where ignorance is bliss 'tis foolish to be wise."

This same Leo, probably having learned his trade at Heshbon, had an inventive mind; he also introduced music into the church as a lure.

It may sound foolish we know, but we cannot help speculating upon the changes which must occur in heaven when persons who have been converted under these new-fangled ideas get up there, with new odors and other finishing touches of the Christian saving power. Some surely must indulge in jealous comment if not complaint.

687, Pope Sergius I was required to restore the tribute by the exarch Platys, this requiring a large sum.

715, Pope Gregory II sent Boniface to convert the Germans. Thus the Germans had to linger in the heathenish state for two hundred and ninety-three years after the Irish began climbing up the golden stair, and for one hundred and twenty-five years after the English began taking the dust from Irish heels. It must have required a real heavenly traffic cop to keep order in those days. But we know what a profane man Peter was, therefore, when the Irish, English, and Germans began to jostle each other at the heavenly gate, we may imagine what he said.

"Then began he (Peter) to curse and swear, saying, I know not the man." (Matt. 26:74.)

If Peter said this about Christ, what would he say about Pat or Heine?

But the table was turned in the case of both England and Germany, they both repudiated Peter and the Roman Catholic church. They also deported the Catholic espionage system, the Jesuits.

This gives us something to think about. Germany is a national wreck today, Ireland is put under restraint, and England—what about her?

These things bring the mighty past and the uncertain present very close together, with vicious institutions breathing vengeance at each other as they stare into the fateful future.

During the late world war, with eleven million souls of every creed, color, nationality, and language hammering at his gate, if Peter was hampered by the red tape of precedent taught by ecclesiasticism, he had ample justification for cussin' loud and long. The churches advocated that war from their pulpits.

But that has nothing to do with Gregory II. He wanted to retain in the church image and idol worship, "a practice so ancient and salutary." He was too modest to say profitable.

If image worship and the sale of imitation relics were taken away from the churches today, it would tremendously reduce their income.

731, Gregory III excommunicated those opposed to idol worship, calling them iconoclasts, and forever set the seal of approval of image worship, strictly forbidden by both the Old and the New Testament, in the Christian churches.

This pope began to exhibit the impudence of the aspiring popes toward kings, very materially advancing the idea of a Roman empire with a pope on the throne; the papal chair was now called his throne. He was first to send to foreign courts papal nuncios—political spies.

We may now experience the sensation of seeing the popes of Rome begin to whet their swords to enforce their usurpation of the temporal power, notwithstanding the declaration of their own Christ that his kingdom was not of this earth, and his warning that they should not confound their powers with those of earthly rulers.

At this period the important forgeries of alleged donations of long-dead sovereigns made their appearance and were freely made use of by popes who must have been fully advised of their spurious character.

773, Pope Adrian confirmed the worship of images in the Christian churches.

He quotes the forged "donation of Constantine" in his letters, 775. The forged "decretals of Isadore Mercator" now made their appearance. So "ancient and salutary" a practice as "pious fraud," and "pious forgeries" had to be maintained to bolster up the papal aspirations.

Adrian's name appeared upon the papal coin as a new medium of exchange in an attempt to promote the papal initiation.

The question naturally arises: to what extent was god involved in this forgery and fraud?

795, Pope Leo III was elected. In 800 he crowned Emperor Charlemagne, thereby establishing the papal claim to temporal power and the right to crown kings. This suppressed the intermediate power between the pope and the Emperor of the West, and was reflected in the rapid building of churches to extend the influence.

816, Pope Stephen IV. During his period the spurious "donation of Louis le Debonnaire" was forged.

817, Pope Paschalis I, devoted practically his whole time to the building of churches.

858, Pope Nicholas I converted the Belgians. They are still bigoted Catholics and suffered most in the late war, proving conclusively that this religion has no power to protect a people from any calamity or hardship.

This pope, in order to show his power to humiliate kings, mixed in the vulgar controversy concerning Lothaire, king of Lorraine, and his amours. His object in debasing the church by dragging it into this vulgar scandal was apparent. Marriage had been recognized as a purely civil function, therefore was not in the precinct of the church. It could be made a source of tremendous income, and the church coveted it. Subsequently it has practically monopolized it. Nevertheless, Nicholas raised such a hubbub, his own prelates roundly cursed him. Emperors Louis and Lothaire accused him of aspiring to become dictator of the whole world.

Even the bishops now began to assume an impudent and arrogant attitude towards sovereigns.

872, Pope John VIII very materially advanced the church pretense by crowning three kings.

This inhuman pope praised one Athanasius for putting out the eyes of his own brother in order to usurp from him the dukedom of the Neapolitans.

The three hundred and twenty letters preserved of Pope John VIII, so often threaten excommunication, the word lost its power to frighten Catholics under his dispensation.

891, Pope Formosus. Vanity suggested this name. It means beautiful. He crowned two emperors, Lambert 892, and Arnold 896.

897, Pope Stephen VI, vicious and hateful. He was so vindictive he had the dead body of Pope Formosa taken out of its sepulchre, stripped of its pontifical habit, and the two consecrated fingers cut off and cast into the Tiber. He was strangled by the people.

If these things were not so tragic they would be amusing, but the welfare of the whole world rested upon the acts of these popes. The fanatical mob stood ready for action at their beck and call.

897, Pope Romanus died four months after installation.

898, Pope Theodore II died upon being installed.

The ambitious prelates of this strenuous period could scarcely read, much less write. They seemed to possess a consuming desire to discredit civil rulers in the minds of their subjects, doubtless on the theory that the weaker the sovereign the stronger the pope. Sitting in the dark concealment of their exclusiveness they secretly inspired and directed their agents in the work of undermining kings. The final purpose was to inspire in the masses the belief that kings were not essential, but are enemies of god.

903, Pope Leo V was driven out of Rome in a month, dying in prison. An infamous prostitute named Marozia made and ruled popes. Her vicious mother, a similar character, one

Theodora, and her two daughters, seduced the church, practically making it an empire of their own.

She softened the manners of high church dignitaries by corrupting and seducing them. One of her lovers, at first only bishop of Bologna, owed to her the archbishopric of Ravenna, and afterwards the sovereign pontificate, which he occupied from 914 to 928 under the name John X.

Theodora died before 928. Marozia, one of her daughters, having married for her second husband, Guy of Tuscany, de-throned John X and cast him into prison, where Guy strangled him to death.

928, Pope Leo VI was declared the creature of Marozia and an intruder.

929, Pope Stephen VII recognized creature of Marozia.

931, Pope John XI, a youth of 20, bastard son of Marozia by Pope Sergius III. "A bastard shall not enter into the congregation of the Lord." (Deut. 23:2.)

Marozia married, as her third husband, Hugo, king of Provence, and the uterine brother of Guy of Tuscany. He was driven from Rome.

John XI died in the prison of St. Angelo.

For a period of about thirty years, Rome was under the rule of a consul or patrician. He chose the popes, governed them, and kept them dependent. An armed nobility occupied their domains.

From 932 until near 956, the pope was only bishop of Rome, without civil power, and much restrained in spiritual influence.

During this period the people enjoyed the most democratic rule Rome ever knew. But the church was storing up vengeance.

Alberic died in 954, and his son Octavian, who succeeded him, fortified his civil authority by uniting to it the pontifical dignity, becoming pope in 956, taking the name of John XII.

It is not known which pope originated the idea of changing his name upon becoming pope, but it is believed to have been suggested by the changing of the name of Peter. We suggest

that the numerous biblical changes might have caused the custom, the original name suggesting some meaning not suitable for the position, like Jacob, for instance, meaning usurpation. Jacob could not come over the Jordan, but he reappears disguised as James.

Octavian was but eighteen years of age when he became pope, consequently he fell easy prey to Otho, king of Germany, who united the kingdom of Italy with that of Germany.

Notwithstanding the magnificent promises made by Otho to Octavian, or Pope John XII, he declared he was invested with power to depose the Roman pontiffs. He called the pope a child.

John tried to undo his mistake and entered into a war with Otho and was overcome, necessitating his flight from Rome.

Otho wrote a letter to John XII in which he said: "I have inquired of the bishops and cardinals, the cause of your absence. They have alleged against you shameful things, which would be unworthy of play actors.

"All clerks as well as laymen, have accused you of homicide—perjury—sacrilege, of incest with your relations and with two sisters, and of having invoked in a play Jupiter, Venus, and other demons.

John's reply was the common one of all popes; he threatened all with excommunication.

Otho deposed John XII and elected Leo VIII.

An uprising, after Otho had left Rome, replaced John on the pontifical throne, which he dishonored with horrible acts of vengeance. He killed or mutilated those who had concurred in his deposition.

He was suddenly checked by a blow on the temple, inflicted in the night by a secret enemy, "doubtless by one of the husbands which the holy father had outraged." (Bellarmine says that John XII was almost the most vicious of the popes.)

The Romans elected Pope Benedict V, but Otho deposed him and reinstated Leo VIII.

We now find a bad papal period. Leo VIII and Benedict V both died in 965. The commissioners of Otho caused to be elected Pope John XIII.

The Romans revolted and drove this pope off. Otho was obliged again to go to Rome, and restored John XIII.

No pope has ever forgiven his enemies. John signaled his entry by atrocious acts of vengeance, of which the emperor became the accomplice and instrument.

They tarnished Otho's glory to such an extent that the Greek emperor, Nicephorus Phocas, said to one of his envoys:

"The impiety of your master does not allow me to receive you honorably.

"Thy master has made himself the tyrant of the Romans, his subjects. He has exiled some and deprived others of their eyes. He has exterminated a part of his people by the sword and scaffold."

This ambassador was the historian Luitprand, who reported it himself. (Luitprand Ann. 968.)

Otho was influenced to do all this by the vindictive Pope John XIII.

Otho laid a strong foundation for the German empire. It was his ambition to unite the whole of Christendom into a republic to acknowledge him as its only temporal head, to invoke councils, command the Christian armies, establish popes, depose them, preside over and create kings. He was at this period the only Christian prince who was entirely predominant over the ecclesiastical authority. The popes were his creatures. He was forcing them to swallow their own nostrums.

To this epoch must be referred the origin of the two factions, "Papal" and "Imperial," afterwards called Guelphs and Gheibelins.

But this is not a history of politics, it is but a brief reference to the "saintly" lives of some of the vicars of god, "who can do no wrong."

Recent world events prove that the blood of a nation may be permanently tainted.

972, Pope Benedict VI. He was strangled to death in prison.

984, Pope John XIV. One antipope, Boniface VII, came and took possession of Rome and took John XIV and put him to death in a dungeon, maintaining himself as head of the city and church.

The usual sudden death overtook Boniface VII.

985, Pope John XV had dispute with the Roman consul, Crescentius, who exiled him. John XV was restored by Otho III and died.

Otho III made a German Pope, Bruno, son of the Duke of Otho and grandson of the Emperor Otho I. This was Gregory V.

He was displeasing to the Romans because of his manners and haughty German airs, and Gregory was driven off by Crescentius.

We wonder if it has ever occurred to the world that in this political mixup, God withdrew his "divine patronage" from the Christian promoters, for this was the densest period of the "dark ages."

Quoting M. Daunou:

"We cannot leave the tenth century without deploring the deep ignorance in which Europe was plunged. Possessions were regulated only by usage: transactions of business were preserved only by memory. Among people, nobles, and kings who knew not either how to write or to read, the slightest instruction was sufficient to enable the clergy to get the control of the greater part of civil affairs.

"The ecclesiastics shared among themselves the keys to religion and learning, although to speak properly they had not so much of either as would more than suffice for their own proper functions. They only could spell out the ancient writings and trace a few letters. They set themselves about the business of dictating testaments or wills, regulating marriages, contracts, public official acts: They extorted legacies and donations—they enfranchised themselves from the secular jurisdic-

tion, and made efforts to subject to their own jurisprudence all persons and things.

"In France previous to the thirteenth century, the deprivation of ecclesiastical burial, was the punishment of those who died without confession, or intestate. The clergy declared that every Good Christian was obliged to give something in aid of the necessities of the church, and that these pious liberalities must amount to, at least, a tithe—one tenth of the estate or succession. The omission of a deceased person to do so was proof that he was reprobate and destined to everlasting destruction.

"The councils ordered the clergy, under severe penalties, earnestly to exhort dying persons to give this testimony in their wills of their orthodoxy: and those who were indocile were deprived of absolution and of burial in holy ground.

"Every testament or will which did not contain this liberality to the church, was declared null, as being imperfect and vicious. (See Velly, tom. 6, p. 1445.)

"Not to be buried in consecrated ground was an infamous stain upon the family.

"One of the contrivances by which to coerce the heirs to share the estate with the church was to secretly persuade the person to make what was called an "amplicative testament" in the name of the deceased, in which a purposeful omission to remember the church was repaired. If the relatives refused to recognize this correction the will was voided.

"One of the decretals of Pope Alexander III ordered all wills to be made in a certain form upon pain of anathema."

If the reader remembers the several places in previous chapters presaging these things, he will be convinced that our belief that this was all premeditated is correct. This was refined brigandage and blackmail.

998, Pope John XVI was put to death by order of Gregory V.

It was St. Gregory who set up the vicious theory that "the flock ought to fear and abide by the sentence of the pastor, whether it be just or unjust." We know the consequences of

this dishonorable theory in stirring false patriotism by designing men.

So fearful were the people of these edicts and excommunications, when Robert was excommunicated by Gregory V he was abandoned by his courtiers, his relations, his domestics; and the two servants who remained with him passed through fire all things which he had touched. Was this despotism?

This was the power of superstition and fear at that tragic period—tempered by super-impudence.

998, Pope John XVI was put to death by order of Gregory V. He was a lover of gain.

1003, Pope John XVIII, son of a priest, abdicated.

1009, Pope Sergius IV. Original name was *Bocca di Porco*, meaning pig's snout. No wonder he changed his name.

1024, Pope John XIX. Elevated by bribery, driven off by the Romans. Reestablished in 1033.

1033, Pope Benedict IX, nephew of John XIX, became pope by purchase, at the age of twelve years. Expelled for his vices. He was accused of many robberies and assassinations.

Victor III, one of his contemporaries, says of Benedict IX: "I am shocked to tell how shameful was the life of Benedict IX—how dissolute—how detestable. After the Romans had wearied of his robberies—of his murders—of his abominations, his wickedness became insupportable, and he was driven off by the people, and John, bishop of Sabine, was elected by bribery and in contempt of the holy canons. The rape of the Sabine women by the Romans was a part of Roman history.

"Benedict fought his way back to the pontifical chair and conducted himself worse than ever, finally selling the pontificate for a large sum, and living afterwards in houses of pleasure."

Victor III, who wrote this criticism, was later made pope.

Benedict IX, Silvester III, and Gregory VI, all three were popes at the same time, and were deprived of office by the emperor Henry III.

In this mixup was the first attempt at pontifical nepotism, or the efforts of a family to perpetuate itself in the holy see

through Benedict VII, his brother John XIX, and their nephew, Benedict IX.

1048, Pope Leo IX recognized and attempted to reform the practice of simony.

He excommunicated prelates and seculars alike.

He decreed that "the women, whom the priests abused in the city, should remain the slaves of the palace of Lateran." (Fleury.)

He should have ranked as a warrior instead of a saint. He conducted an army against the Normans, who vanquished him and made him a prisoner.

He developed Hildebrand, who became Pope Gregory VII. The idea of a universal theocracy became his passion. His whole life was consecrated to this enterprise—an empire of priests over the rest of mankind, and the domination of the pope over all priests. At Hildebrand's suggestion, Stephen IX in 1058 declared marriage incompatible with the priesthood, declaring all the wives of priests to be concubines—prostitutes—excommunicating them if their union was not immediately broken. Here is another example of the innocent suffering under the eccentric will of an arbitrary pope. Such contemptible beings were not men, they were beasts.

Under Nicholas II, Hildebrand made such changes in the election of popes, this power devolved upon the cardinal bishops which were the seven bishops of Rome, and certain associates.

This was the origin of the College of Cardinals.

These so-called reforms of simony were cunning intrigues in deep-laid schemes for the future purposes of the church.

"The single cause of investitures by crozier and ring, cost many great battles and the lives of many millions of men."

These battles are distributed as follows: Germany eighty. Sixty battles under Henry IV and sixty-eight battles under Henry V.

There was a regular system of bartering in benefices, something which originated in the ninth century, an ecclesiastical invention for making money by simony, cheating and swindling,

in some form, accompanied each case—a clean-cut “divine” bunko-game.

Two disgusting egotisms are associated with this jockeying with holy things.

Even kings agreed that when an act was consecrated, it could not be undone or questioned—theory of church infallibility. This theory has kept many harmful and unjust laws on the statute books.

The other was advanced by Hildebrand to prevent the crosier and ring of dead prelates passing into the hands of kings, because it necessitated their being “touched by profane hands”—an insult to humanity at large.

Doesn't this nauseate a decent, conscientious man?—in view of the profane character of these same prelates.

But we must examine more popes.

1059, Pope Benedict X. Expelled.

1059, Pope Nicholas II. Election of popes by the seven cardinals of Rome.

Under him originated the kingdom of Naples.

The death of Nicholas caused another mixup, one Honorius II being put in the chair, but immediately ousted and, 1061, Pope Alexander II was elected.

Hildebrand, however, continued as the power behind the throne, and through his cunning intrigues the temporal power was advanced.

1073, Pope Gregory VII (Hildebrand). We must now gasp, for this sainted hero of popedom did things—although he died in exile.

To him are ascribed twenty-seven maxims to cover the temporal sovereignty of the Roman pontiff.

Among these are:

“The pope never errs, nor will he fall into error.”

“The pope alone can nominate bishops, convoke councils, preside at them and dissolve them.”

“Princes must kiss the pope's feet.”

“By him subjects may be absolved from their oaths of allegiance to their sovereigns.”

The author of the article, Gregory VII, in the *Encyclopædia Americana* would be entitled to a medal as champion white-washer were it not that the true character of Gregory VII is portrayed in Gibbon's *Decline and Fall*, chapter 49.

When Gregory saw William the Conqueror established in England, he required him, “without hesitation, to render homage for his kingdom to the Apostolic See,” and restore the “Peter pence” which England had paid to the church of Rome, during about two centuries.

The conqueror promptly made reply: “The alms may be continued, perhaps; but to demand homage of those from whom you receive charity is not a matter of course,” and William forbade the English to go to Rome or acknowledge any other pope than he should approve.

Thus was a keener sense of propriety knocked into the all-important Hildebrand—“the greatest genius of papal intrigue.”

To the Russian prince Demetrius he wrote: “On the part of St. Peter we have given your crown to your son, who is about to receive it from our hands upon taking an oath of fealty to us.”

He menaced all the princes who ruled in Europe during his time, with excommunication.

He commanded the Greek emperor to abdicate his throne.

He declared that Poland should no longer be a kingdom.

He told Solomon, king of Hungary, to ask his old men if Hungary did not belong to the Roman church, thus attempting to inspire the fanatical mob.

He wrote to the Spanish princes that St. Peter was their “Lord paramount,” having the right to the revenues of all their little states, and that it would be better that Spain should fall into the hands of Saracens, than not render homage to the vicar of Jesus Christ—this was the grossest form of blackmail, the fear of the sabotage and boycott of excommunication was paramount.

And similar vicious and vindictive letters were addressed to the other rulers.

And, with it all, the sainted Gregory was only a brute man, with an inordinate passion for one Matilda, countess of Tuscany, with whom he spent much of his time, "writing her as her spiritual director, tender and affectionate epistles."

"Matilda lived on bad terms with her husband, Godfrey le Bossu. She was extraordinarily fond of monks and canons."

Gregory carried his insolence too far, bidding Henry IV of Germany to come forthwith to Rome and ask his forgiveness for some alleged trespass.

Instead, Henry stirred up an insurrection in Rome. Gregory VII was seized, beaten, imprisoned, and ransomed.

Gregory excommunicated Henry, absolved his subjects, and stirred internal war in Germany, undoing Henry IV, who weakened and went to Gregory to ask his pardon. Gregory was so busy with his Countess Matilda at the fortress Conossa, he made Henry fast for three days and stand barefoot in the snow before he would permit him to come and kiss his foot.

Some fine king, this!

Some grand pope! Vicar of God!

Lombardy took up arms for Henry, whom the Germans had abandoned. Gregory excommunicated Henry, and Henry elevated to the papacy Guibert, archbishop of Ravenna, and collected an army against Rhodolphus, to whom Gregory had assumed to give the Teutonic kingdom.

Rhodolphus was killed by Godfrey de Bouillon, a nephew of Matilda.

During the absence of Henry IV, Gregory was released, and that part of Rome between St. John of Lateran and the Coliseum was burned, and the city was ravaged and pillaged.

Hildebrand was carried off cursing and excommunicating Henry IV and antipope Guibert, dying in exile, at Salernum, May 26, 1085. For all this he was called a martyr and sainted.

Did God, or popes, saint this brute-man?

Thus ended the first great battle royal between pope and king.

Moses would have told the adherents of Gregory that his final overthrow was due to some sin which he had committed, and that the Lord had punished him. But the rulers of Europe thought differently about it. The Christian God was not strong enough to protect Gregory. He was a victim of his own conceit and folly.

1088, Pope Urban II was a worthy successor to Hildebrand. On him rests the hellish honor of sending forth the first crusade, in 1095. The deceitful manner by which Urban "worked up" his "holy crusade" by the aid of one "Peter the Hermit," telling woeful tales of the persecutions of the Christians by the Mussulmans, is a part of the wicked history of the church.

"God wills it" became the cry of the crusaders thereafter—a cowardly shirking of responsibility on the part of the popes.

The first act of the army raised by Urban was to reestablish the pope in Rome, about the end of the year 1096.

1124, Pope Honorius II. It was under this pope that the two factions—imperial and papal—assumed more distinct and positive the denominations of Guelfs and Ghibelines. These two names belong to the two German houses which, upon the death of Henry V, in 1125, disputed for the imperial crown.

One of these houses, sometimes called Salique, sometimes Gueibelinga, or Wabilinga, reigned in Franconia, and had furnished the last four emperors.

It was distinguished by its long quarrels with the church.

The other family, which came from Alfort, possessed Bavaria, and many of its chiefs, devoted to the popes, bore the name of Welfs or Guelfs, representing the papal party.

Lothaire, duke of Saxony, having been chosen at Mayence, to succeed Henry V, hastened to manifest his attachment to the house of the Guelfs by marrying the heiress of Henry, duke of Bavaria.

Conrad, Duke of Franconia, was then in Palestine. He hastily returned, fought Lothaire, aroused the house of the Ghibelines, and caused himself to be crowned emperor by the

Archbishop of Milan. To this day this devilish spirit of rivalry and intrigue secretly haunts Europe as a political ferment.

1133, a Jew, Peter de Leo, presumed to succeed Honorius II under the name Anaclet.

Another faction elected Innocent II pope, and they were both enthroned and consecrated at the same time in Rome.

But Anaclet the Jew was stronger. Innocent fled to France, and a member of the despised Jewish race, who had repudiated Christ, was pope.

There is no loud acclaim that this was to fulfill prophecy. This one fact destroyed Christianity.

1144, Pope Lucius II. Killed in popular uprising in Rome.

We must not forget, the spaces we do not mention are interspersed with matters of equal importance. It is quite a history to refer to all of the popes, and the incidental wars, crusades, and unmentionable crimes they committed in the name of St. Peter and Christ.

1154, Adrian IV, Nicholas Brakespeare, the only English pope.

Frederick I prostrated himself before him and kissed his foot, also held his stirrup and led the white palfrey on which he rode—although it ground his manhood to do these things. Such was the fear kings had for popes.

Of such stuff were kings made in the twelfth century. But Frederick redeemed himself.

The king of England, Henry II, asked of Adrian IV to take possession of Ireland, which Adrian granted, saying: "All the isles, including England, belonged to the Holy See, as Henry himself had admitted."

Adrian asked of John of Salisbury, what the people said of the Roman church.

John replied that the pope himself put the world to too heavy charges, that so much violence, so much avarice and pride, was revolting to Christendom.

Here is a bit of German history worth keeping in mind.

Emperor Frederick, when he went to Rome to be crowned,

very grudgingly held the pope's stirrup, and balked at other senseless red tape, which was offensive to Adrian IV.

Frederick was holding a court at Besancon when envoys placed in his hands an offensive letter from Adrian in the presence of numerous princes.

One of the legates addressed to Frederick an offensive question, which one of the princes resented with drawn sabre, but was prevented from killing the legate.

Frederick hastily sent the envoys of the Holy See to their lodgings, ordering them to depart the next morning very early, and return to Rome by the shortest road, without stopping either with bishops or abbots.

Adrian was so outraged, he wrote to the bishops of Germany, exhorting them to neglect no means of bringing Frederick back to more humble sentiments.

The answer of these prelates was a surprise to Adrian: "Your words have offended the whole court, and we cannot approve of them. The emperor can never believe that he holds his dignity of you. He swears that when the church wishes to enslave thrones, that ambition comes not from God. We conjure you to appease a Christian prince, by speaking to him hereafter in language more in accordance with the gospel."

This meant war, and sowed forever the seeds of hatred between England and Germany.

Frederick Barbarossa put himself in readiness to pass into Italy.

Adrian hastily sent envoys with a letter of explanation contemptible in its false pretense, nevertheless humble in its apologies.

Nevertheless, they kept up a constant quarrel, and Frederick was again prepared for war when Adrian died.

In his correspondence Adrian used this expression:

"To exact homage from bishops, those whom the scriptures call gods, sons of the most high, is insolence."

This is practically a confession that it is the pope and bishops who are called gods in the Old Testament. We may now read Genesis with understanding.

"Behold the man is become as one of us." (Gen. 3:22.)

1181, Pope Lucius III. Under him cardinals acquired great power. He was forced to retire.

1187, Pope Clement III. He excommunicated King John of England. He also inspired the horrible crusades against the protestants.

Crusades had been proposed by both Urban III and Gregory VIII, revealing the bloodthirsty nature of all the popes.

Again a king had the manhood to resent the insolent encroachments of a pope. Clement III threatened an interdict against Philip Augustus, king of France, who replied:

"What is your interdict to me? Does it become Rome to threaten or trouble my states, when I think it proper to call rebellious vassals to account? It is easy to see that you have a taste for the sterlings of England."

This accusation from a king was significant and a warning to be well heeded by future generations.

Nevertheless, Philip of France and Richard of England joined the crusade proposed by Clement, such was the power of coercive persuasion of the court of Rome—in simple, such was the power of excommunication, the most deadly weapon possessed by a brutal force. The acts of these popes vindicate our scriptural interpretation.

It is opportune to illustrate the meaning of the boycott of excommunication.

"The faithful shall neither speak to nor pray in company with, nor salute or show any kindness to, nor have any dealings with, nor eat with or give anything to eat to any excommunicated person." (Burke-Sligo, 1817.)

In a Catholic country this meant starvation, vile persecutions, and death.

No greater criminal persecution was invented than this accursed excommunication. It required centuries to organize it.

It was a political practice of popes, in the middle centuries, to draw attention away from the weaknesses at Rome by arousing confusing or exciting things at a distance away.

As papal authority was weakened, the people began

promptly to recover their liberties through their own civil governments, and fear of the church thunder waned.

The brief pontificates of his three predecessors left Clement III a basketful of troubles and a weakened papal condition which required drastic remedies.

Although he knew the crusades to be licensed plundering expeditions, he chose this method of calling attention away from Rome, while he mended his broken wires. He succeeded well in occupying all minds with his expeditions.

The Romans were so saturated with the Catholic thirst for blood, that at times when they held the royal rights they bargained with the Holy See for bloodshed and vengeance.

1191, Pope Celestin III, the last pope of the twelfth century. Under him the Romans restored to the Holy See royal rights for the privilege of burning and sacking the towns of Tusculum and Tivoli.

They were burned and sacked and their people murdered.

The word Frascati is derived from Frasca, which signifies a bough or branch.

Tusculum took the name Frascati because the inhabitants took refuge in the boughs of trees where they were hunted and killed like wild animals.

It was this contemptible Celestin III who, it is alleged, while consecrating Henry VI, kicked the crown off Henry's head to show his right to uncrown kings, and his contempt for them.

Celestin also, for a consideration in money, acknowledged Frederick II, a child of three years, son of emperor Henry VI, as king of Sicily.

So adroitly had Clement III and Celestin III maneuvered their papal cards, the end of the twelfth century found Europe in identically the position they desired, and papacy again was in blossom.

Divisions in Germany, due to the death of Henry VI and the election of two emperors—Philip of Suabia, and Otho of Saxony—inspired rivalries between France and England; expeditions to Palestine; the crusades, and the propagation of the

“false decretals;” all these things aided toward the aggrandizement of papal power. Therefore, a pope with audacity and ability had before him promises of great success.

1198, Pope Innocent III proved to be that man.

He was the most quarrelsome potentate in Europe. He quarreled with the Venetians, with Philip Augustus, king of France, with John, king of England, with Emperor Otho and others—a meaner disposition never before occupied the papal throne.

He especially promoted the crusades.

One of the wickedest enterprises in history was his crusade against the Albigenes. See our chapter on the crusades and the inquisition.

Innocent III, most of all popes, knew the power and use of words, to delude the human mind in the illusions of language.

The enormous power of the word crusade filled all Europe with the fire of blind enthusiasm. He used the name for every active intrigue concealed in armed forces. Under Innocent III the crusade was made perpetual in the inquisition..

When he desired to pronounce an interdict against a king, he preached a crusade against the country and at once had at his disposal armed forces, because a crusade meant plunder and rapine.

The most contemptible act ever committed by a sovereign of England was that by John, who, upon his knees before a papal legate, one Pandolph, and with his hands between those of this cunning priest, and in the presence of the bishops and lords of his kingdom, pronounced the following words:

“I, John, by the grace of God, king of England, and lord of Ireland, for the expiation of my sins, of my free will, and with the advice of my barons, give to the Roman church, to the Pope Innocent and his successors, the Kingdom of England and the Kingdom of Ireland, with all the rights attached to the one and to the other. I will hold them hereafter of the Holy See, of whom I will be a faithful vassal, faithful to God and to the church of Rome, to the sovereign pontiff, my lord, and to his successors lawfully elected. I bind myself to pay every

year a rent of a thousand marks of silver, that is to say, seven hundred for England and three hundred for Ireland." (Innocent III, epist. lib. XV, ep. 77.)

Think of a king thus bartering away his people to expiate his own sins. Did the alleged Christ set such an example?

Pandolph immediately was paid the tribute. To show the utter contempt of the Roman church for secular things, he cast the money upon the floor and trampled it. Nevertheless he quickly gathered it up again.

This was a red-letter period for the Holy See. Immediately Pandolph went to France, with the perfidy of John as a club, and attempted to browbeat and blackmail Philip by threats of excommunication.

This naturally led to exactly what Innocent desired—bloody warfare between the nations of Europe.

Laying aside all other evil things, the one sin which condemns Innocent to his own hell through all eternity is the massacre of the Albigenses.

Historians relate that, in a vision, "Lutgarde, the female saint, saw Innocent in the midst of flames, and Innocent had confessed that he should continue to be so till the judgment day, for three crimes, which would have plunged him into the eternal hell, if the holy virgin, to whom he had dedicated a monastery, had not turned the divine wrath."

Fleury says it would be extremely difficult to select three of his crimes as worse than the many others. He instituted the inquisition, which represents all human crime condensed into one.

This is an astounding record for good historians to put upon a vicar of God. But Innocent himself said:

"A pope is superior to man, if he is inferior to God. He is the light of day; the civil authority is but the fading star of night."

It was he who had discovered in the first chapter of Genesis this celestial theory regarding the two powers, betraying his own gross ignorance of celestial truths. On this theory he soaked Europe in innocent blood.

Upon learning of the descent of the French upon England, he exclaimed: "Sword! sword! leap from the scabbard. Sword! sharpen thyself for extermination."

1227, Pope Gregory IX. He was enthroned in great pomp and splendor. Nothing was forgotten in this arrogant display to threaten Europe with a universal, ecclesiastical monarchy.

Gregory's meanness toward Frederick II resulted in disaster to himself, and he was driven off. Later, making peace with Frederick, he plunged into a mass of intrigue attempting to take revenge against him, revealing a depth of depravity equaling that of any of his predecessors.

1243, Pope Innocent IV. It seems a fact that election to the papacy filled each pope with a frenzy of hatred for the people, and any form of government not wholly dominated by Rome. Each century saw this vicious characteristic grow stronger.

Innocent IV had long been a friend to Frederick II, but as pope he became his bitter enemy. He addressed all the kings of Europe against Frederick, and no doubt their uniform rebuffs engendered in him more bitter hatred.

The only way Frederick II could finally be disposed of was by murder; he was strangled to death, by his own son Manfred. At this intelligence Innocent called upon heaven and earth to rejoice, calling Frederick the son of Satan.

Nevertheless he directed a crusade against Manfred, who succeeded, and chased Innocent away from Rome.

Manfred was also suspected of murdering his brother Conrad.

The pope declared himself king of Naples. Manfred again defeated him and Innocent died of despair.

These popes had no other duties upon earth but to engender hatred and wars between rulers to keep attention away from their schemes of universal empire.

1254, Pope Alexander IV excommunicated Manfred. He also extorted from Henry III, king of England, fifty thousand pounds sterling. He was forced to retire from Rome. Louis IX of France is credited with having solicited Alexander IV

to establish the inquisition in France, which was done. Since its introduction by Innocent III it had become completely systematized.

France ate the fruits of her lands fertilized by the blood of her own people by this hellish inquisition.

In 1229, a council of Toulouse had decreed that the bishops should depute, in each parish, a priest and two laymen, to hunt after heretics, to denounce them to the prelates appointed to judge them, and to the lords who were charged with the duty of punishing them. The lords were the hireling, secret papal magistrates. The world has not since shaken itself free from this deceitful method of secretly appointed agents for ulterior objects.

In 1233, Gregory IX had invested the Dominicans and preaching friars with these inquisitional functions—he could not have drawn more competent aids from hell.

The church was decidedly enriched by these new powers, for its only purpose was plunder.

Louis IX became so fanatical regarding the inquisition, he was tempted to take the dress of a Dominican, in order that he might be an inquisitor instead of a king. (Velly.) Such was “divinely inspired” fanaticism under Christianity.

Alexander IV was a zealous protector of monks, particularly of the “mendicants,” who were the spies before the time of the Jesuits. What a horrible thing it is to know that humanity for all these centuries has been subject to a contemptible system of sneaks.

1261, Pope Urban IV. He continued the papal antagonism against Manfred.

Popular commotions in Rome ran him out. He specialized in arranging annual tributes to the Holy See from weak principalities.

1265, Pope Clement IV succeeded in arousing the factional differences between the Guelphs and the Ghibelines.

The Holy See succeeded in having both Manfred and Conradin put out of the way, putting an end to the house of Swabia.

To the astonishment of Louis IX, Clement began to anticipate ecclesiastical benefices by disposing of them prior to vacancies, which audacity aroused Louis' indignation and antagonism.

From November 29, 1268, to September 1, 1271, there was no pope. God must have put up the shutters on both heaven and hell.

1271, Pope Gregory X continued the crusades and inquisition. He aspired to the extinction of the Guelph and Ghibeline factions.

He confirmed the election of Rodolphus of Hapsbourg, of Austria, as German emperor.

Christendom was growing weary of the so-called crusades to Palestine to take sovereigns away from their countries, leaving them at the mercy of Rome.

1277, Pope Nicholas III started new crusades.

1281, Pope Martin IV excommunicated about everything and confiscated properties.

Martin IV is accused of closing his eyes to the horrible massacre in 1282 called the Sicilian Vespers, in which eight thousand persons perished at Palermo.

1293, Pope Celestin V was persuaded by Cardinal Benedict Cajetan to abdicate. This cardinal then succeeded him, under the name of Boniface VIII, imprisoned him and disgraced the chair of St. Peter from 1294 to 1303. Fine sense of honor these godly men displayed towards each other.

This egotistical fool announced in set terms that "the Roman Pontiff being established by providence over kings and kingdoms, holds the first rank on earth.

"That he dissipates evils by his sublime looks, and from the height of his throne, judges tranquilly the human race."

He forbade the clergy paying any tax in any form to their sovereigns. This established the exemption of churches and prelates from taxation.

The result of this was, Philip IV of France refused to permit any money to be transmitted to Rome without his permission, signed by his own hand.

Boniface sent a legate to caution Philip to change his con-

duct toward the pope. Philip arrested and imprisoned this legate, which threw Boniface into a fury.

He sent word to Philip: "God has established me over the empires to pluck up, to destroy, to ruin, to dissipate, to edify, to plant."

The commons and the nobles of France stood by Philip.

Boniface's pretensions bordered on delirium.

He was wont to say: "We must talk like the people, but we need not believe as they do." (Dupuy.) A type of "pious fraud."

Boniface was prolific in sending forth legates. "Legations were mines of gold to the cardinals. Commonly they returned from them laden with riches." (Fleury.)

The thirteenth century is that in which the popes arrived at the highest degree of power. Councils, crusades, anathemas, canonical codes, monastic orders, legates, missionaries, and inquisitors: all the spiritual arms, having been tempered anew and sharpened by Innocent III, were during this century directed against thrones, and the influence of the Holy See uniformly domineered over that of the other courts.

1303, Pope Benedict XI, poisoned in prison.

Throne vacant for eleven months thereafter.

1305, Pope Clement V. Under the control of Philip of France. Removed the papal seat to Avignon, 1309, where it remained for seventy years.

This was disastrous to the papal pretensions. The Italian schism which resulted tore away the veil which had concealed the impostures of the popes while in Rome, exhibiting to the multitudes a disgusting picture of their scandalous quarrels, the secret of all their vices, and their false pretenses.

The controversy humiliated the pride of the pompous popes of Rome by revealing that "Not one word in the Gospel, nor even in the writings of the Apostles, indicates the city of Rome as the indispensable capital of Christendom." Rome had been a name with which to juggle and thunder.

The papacy lost its noise at Avignon.

We find here an intimation of the underlying difference

between Germany and France. Germany had retained the direction of the Ghibeline party until 1350; France protected the popes and had acquired control over the Guelf party in Italy. This planted the seeds of hatred between Germany and France.

Clement condemned the Knight Templars, a military order opposed to the many papal assassinations.

A vacancy of two years occurs, between Clement V and John XXII (1316). God must have closed his office on earth for a vacation.

The canonical law of the middle ages is composed of the spurious decretals forged by Isadore Mercator in the eighth century and the several collections by popes.

When John XXII died the world was amazed at the evidence of his thrift as a pope, by discovering in his coffers "twenty-five millions of florins." This had been amassed from "promotions" and "benefices."

This was truly a harvest time with the popes; after ten centuries of sowing of sin they were now reaping the golden harvest.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. 9-11.)

1342, Pope Clement VI. Matteo Villani, a contemporary historian, leaves us this record of Clement:

"He maintained his house in the style of royalty; his tables were served magnificently; he had a large retinue of chevaliers and esquires; and many horses, which he often rode for his amusement. He took great pleasure in aggrandizing his relatives; he bought large estates for them in France. In these promotions, he had no respect for virtue or for science. His manners were those of a gallant, slightly clerical. While archbishop of Rouen, he observed no restraint in his intercourse with women. He went farther than the young lords. Upon becoming pope, he knew not how either to contain himself, or to conceal his conduct in this respect. The great ladies went to his chambers; among others, a countess Turenne, for whom he did many favors. When he was sick the ladies served him." (Fleury.)

A short time before Clement's death, he received a letter written by John Visconti, archbishop of Milan, containing the following lines: "Leviathan, prince of darkness, to Pope Clement, his vicar. Your mother, Pride, salutes you. Your sisters, Avarice and Impudicity, and the four others thank you for your benevolence, which has made them prosper so much." (Fleury.)

Emperor Charles IV renounces the sovereignty of Rome. Clement VI becomes the first temporal sovereign, an independent monarch.

1352, Pope Innocent VI sent a legate to Germany to collect a tenth of all ecclesiastical revenues.

The Germans complained that: "The Romans have always regarded Germany as a mine of gold, and they have invented various means of exhausting it. What does the pope give to this kingdom but letters and words? Large sums of money are carried every year from Germany to the court of the pope; large sums of money for the confirmation of prelates; the obtaining of benefices; the pursuit of process and of appeals to the holy see; for dispensations, absolutions, indulgences, privileges and other favors. And now the pope asks again, a new and unheard of subsidy, under threats to those who will not give it or who shall oppose it. Arrest the beginning of this mischief, and allow not this shameful servitude to be established."

Why should the people not demand an accounting from the churches?

Reader, if you have read the previous chapters of this book, we feel sure you will agree with our opinions there expressed that Christianity from its first inception has been an exploitation for power and profit.

1378, Pope Urban VI. So severe, the cardinals removed him, electing Clement VII.

A big mixup occurs here, which must have caused the Christian god much loss of sleep.

The council of Pisa deposed Gregory XII and Benedict XIII and elected Alexander V to take their place, 1409.

This did not extinguish the schism. It only added another pope, making three popes at one time.

The Council of Constance in 1414 caused John Huss and Jerome of Prague to be burned alive; besides, it proclaimed the superiority of councils over the popes. Yet modern Protestant churches favor a consolidation with the Catholics today.

Gregory XII sent in his demise, leaving the other two claimants.

John XXIII was cast into prison and left there to sweat out his ambition and acknowledge Martin V as pope.

"There is no vice, no crime, with which the contemporary historians and Council of Constance have not reproached John XXIII.

"An act of accusation which was drawn up against him, contains a complete list of all mortal sins."

"It is alleged he seduced three hundred nuns." (L'Enfant His. du conc. de Constance lib. 11, p 184.)

According to Niem: "he had kept at Bologna two hundred mistresses."

He made too much use of simony and usury. He perfected, even after Boniface IX, the traffic in benefices, and a bill for a thousand florins was made out in his favor, when he lent only eight hundred for four months.

With each succeeding pope, evil practices increase.

1424, Pope Clement VIII. Abdicated.

1431, Pope Eugene IV. Deposed.

1439, Pope Felix V. Renounced the pontificate.

The English, Germans, and French never ceased to object to the pretensions of the Roman pontiffs.

1455, Calixtus III (Alfons Borgia). He preached in vain a crusade against the Turks. Crusades were not so fashionable—the inquisition was nearer home and much more profitable.

He was celebrated for his persistent nepotism; he elevated two nephews to cardinalships, which they dishonored by the publicity of their misconduct. Upon the head of a third nephew he accumulated secular dignities, making him duke of Spoleto; general of the troops of the Holy See; prefect of Rome; gov-

ernor of Castle St. Angelo, and attempted to make him King of Naples.

1464, Pope Paul II (Pietro Barbo). He also preached a crusade. He was a Venetian, so beautiful and vain that he was tempted to take the name of "Formosus," meaning beautiful.

1471, Pope Sixtus IV (Francis d'Albescola de la Rovere a Franciscan).

We shall now have some of the real fire-works of papacy; a more vicious murderer than this pope never lived.

One of his first acts of revenge was to take from the family Medici of Florence the employment of treasurer of the Holy See and give it to that of Pazzi, creating a bloody feud between two strong families heretofore friendly.

This was an attempt to start a plan to have the Pazzi invade Florence, under the protection of the Holy See, in order to break up strong factions there.

It was he who suggested the assassination of the Medici.

To the Pazzi were joined the Cardinal Riario, nephew of the count, the archbishop of Pisa, a brother of that prelate, one Bandini, known for his misconduct, Montesecco, one of the condottieri of Sixtus IV, and some other brigands and some other priests.

The plan was to poinard Lorenzo and Julian de Medici, on Sunday, the 26th of April, in the church, at the middle of the mass, at the instance of the elevation of the host. These circumstances, which added the character of sacrilege to the crime, frightened Montesecco, who, because he was most accustomed of all of them to assassination, had received the commission to strike Lorenzo. Two priests were then charged with this part of the business.

Lorenzo escaped them with wounds, but Julian was stabbed to death, by Bandini, and Francesco Pazzi.

This outrageous crime was quickly avenged, the people seized and exterminated the assassins.

The archbishop of Pisa was seen hanging at the side of Francisco Pazzi, gnawing in agony the corpse of his accomplice.

Montesecco confessed the papal origin of the conspiracy.

Bandini escaped, taking refuge in Constantinople, but was returned to Florence by Mahomet II and was hanged—a sultan would not give asylum to an assassin whom a pope did not hesitate to arm.

Pope Sixtus IV, in his anger at the exposure, excommunicated Lorenzo de Medici and all the Florentines, thus exposing himself to the disgust and anger of all Europe.

1492, Pope Alexander VI (Rodrigues Borgia).

“The private life of Alexander VI covers rapines, perjuries, revels, sacrilege, lewdness, incest, poisonings, and assassinations.”

This pope had a daughter, Lucretia, and four sons, to whom he had given honorable positions.

Alexander VI had become the first potentate of Europe when a poison which he had prepared for others, by a happy mistake terminated his abominable pontificate. (Encyc. Amer.)

The lack of permanent papal success demonstrates that it is not sufficient for a pope to be perverse: he must know how to take advantage of the weakness and errors of others, and also of his own crimes, which none of these popes seemed to know how to do.

Of all the ages of Christian history, the sixteenth century is most replete with storms, revolutions, and catastrophies.

1503, Pope Pius III died in twenty-one days.

1503, Pope Julius II, Julian de Rovere, nephew of Sixtus IV. He called the Germans, French, and Spaniards barbarians. France under Louis XIII had shaken herself free from Rome.

Julius was so much like a temporal prince we can scarcely find a resemblance of a bishop in him. It was under his pontificate that the doctrine of infallibility was established.

1513, Pope Leo X. Attempted to foster literature and learning. He was a son of Lorenzo de Medici. Attempted to enrich his relatives. He developed such a hatred for France that when he was told of the expulsion of the French from Milan he dropped dead from excessive joy.

He barely escaped another conspiracy similar to that of

the Pazzi, and in which the same cardinal Riario, formerly one of the accomplices of Sixtus IV, was found.

His greatest error was his widespread sale of indulgences. It led to the great Christian reformation.

Leo excommunicated Luther, and the reformation may be laid to his promiscuous bartering in evil and crime under the name of indulgences.

Leo declared that the Roman pontiff had the right to destroy thrones and take away and decree crowns.

1523, Pope Clement VII. Natural and posthumous son of Julian de Medici.

A German army composed of Lutherans took and sacked Rome, compelling Clement to take refuge in the Castle St. Angelo, and he was not permitted to come out until he promised to put this fortress into the hands of the emperor and to pay three hundred and fifty ducats of gold. Not being able to comply with this, Clement escaped, disguised as a merchant, to Orvieto.

1534, Pope Paul III. His greatest error was to approve Jesuitry, the espionage system of popery.

1566, Pope Pius V. Excommunicated Elizabeth.

He had been the grand inquisitor under Paul IV, and remained so after he became pope, leaving no doubt about the origin and purpose of this horrible thing.

He held an extraordinary hatred for learned men. Among his victims was Palearius, whom he burned at the stake, compelling him to confess that "the pope had the right to kill heretics with his own hands," evidently referring to the precedent of David's cruelties.

And now we are come to the cap-sheaf of this harvest of terrorism.

1572, Gregory XIII was crowned, three months before the ever-memorable St. Bartholomew's day, Sunday, August 24, 1572.

With the connivance of that meanest of all kings, Charles IX of France, Gregory instigated this horrible massacre. Upon

hearing of its success, he celebrated it with fireworks and the discharge of cannon.

We invite especial attention to the following chapter for the particulars of this massacre—the wickedest act that may be charged to the Christian church authorities.

While murder and butchery extend on into the late centuries, we shall go no further in the examination of the popes, desiring space for equally as important chapters in this book.

Let us ask the candid, conscientious reader if he believes there is a just and worthy god behind the papal throne responsible for all this crime. If there is, what a brutal character he must be. If there is not, who is responsible?

Out of all these popes, which we have only briefly mentioned, not one good or just man has been found. The most detestable crimes may be charged against all of them.

But wait and see what these same vicars of god were doing to the people during this same period. What we have suggested in previous chapters is simple, compared with these actual facts. Some of the word characters, with their sinister definitions, flash back to us with greater suggestiveness.

With this hellish background, is there a sensible man living willing to insist that that same institution has purged itself of this bloodthirsty nature? Impossible! It has only found some new virgin to weave another true purple, of deeper hue and stronger texture, as a veil to conceal deeper and more subtle intrigues against humanity.

Again we warn humanity.

This beast has fastened its tenacious fangs into the fabric of every form of government.

PART XXXIV

RESPONSIBILITY FOR WORLD CONDITIONS

(A falsehood long maintained becomes truth by usage)

An analysis of the question of who is responsible for the unhappy and demoralized world conditions so manifest to all who will view the situation with unprejudiced eyes, will fix the blame where it rightfully belongs.

The church insists that it is the logical, ethical, and moral guide for humanity.

On its face this seems to be a frank acknowledgment of responsibility.

There are three elements of basic responsibility: mankind, civil governments, and the church.

Who declared that mankind is evil by nature? The church! This eliminates both humanity and civil governments.

On what authority did the church thus brand mankind with shame? On the authority of its own self-constituted god.

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

"And it repented the Lord that he had made man on the earth; and it grieved him at his heart." (Gen. 6:5-6.)

"The imagination of man's heart is evil from his youth." (Gen. 8:21.)

Thus words are put into the mouth of the Christian god by which he condemns his own creations. But a much more significant thing is here revealed. This god is a human being, because both he and the man he condemns have hearts. Only living, organic beings have hearts.

Now, remember, this is the original and only Christian god, and the church places responsibility upon him to clear its own skirts.

When confronted by its own evidence that such a god cannot reside in heaven, how does it evade direct responsibility?

A being with a heart is of necessity a thing of flesh and blood.

"Flesh and blood cannot inherit the kingdom of God." (I Cor. 15:50.)

They hasten to mend this breach.

"God is a spirit and they that worship him must worship him in spirit." (John 4:24.)

This absurd contradiction throughout the whole Bible positively eliminates god as a possible source of responsibility and brings it back to the church.

Therefore the proposition resolves itself down to the identification of the Christian god. Neither science, philosophy, nor logical reasoning can describe the Christian god in a manner to enable any human mind to understand the nature of such a character, hence Christianity, having admittedly filled the world with evil as a reason for its own existence, must stand the reproach of responsibility until it can demonstrate its god as a responsible being, to do which will be to acknowledge a being capable of exercising human functions which would fall under legal restrictions. Otherwise neither god nor the church could have legal standing, therefore they could not claim protection under the law.

There are three aspects of the attitude of the church towards humanity. One is that of fanaticism; the second that of premeditated predatory intent, and the third the logical reflection of the other two, a vengeful hatred for all mankind, and his civil institutions, not directly contributing to the church maintenance.

To charge the church attitude towards humanity to fanaticism at once condemns it as a thing to be quickly brought under restraint to eliminate it from further participation in the control and government of men. To charge it with premeditated intent to exploit humanity as a commercial enterprise, would be to accuse it of duplicity which would subject it to legal prosecution.

Its attitude of vengeful hatred is quickly recognized as the feeling of resentment that mankind does not willingly subject itself to church control and discipline. This is one of the strongest evidences that the church itself harbors a fear that its illogical position may be recognized before it can gain control over humanity by force and power.

Now let us analyze this: "The kingdom of God comes with power." (Mark 9:1.)

This proves that the church aspires to establish a kingdom on earth.

No man is fool enough to believe that a spirit is going to sit upon the throne.

"God is a spirit." (John 4:24.)

This is recognized by the church, and an attempt is made to mend it.

"Christ is the power of god and the wisdom of God." (I Cor. 1:24.)

Now we have a substantial basis for our declaration that the Christian assumption of "divine right" to exercise an ethical control over mankind is a clean-cut impudent presumption.

This especially interests the government in the United States, where the majority is supposed to rule. The church intrudes its power in a manner to create a false majority, and designing political parties juggle this power to cheat the natural consensus of public opinion. Hence, ignorance becomes a blind agent of intrigue and duplicity.

This is the very essence of church faith.

The declaration that Christ is the power and wisdom of god relegates and eliminates the Christian god from direct participation and responsibility. "No man hath seen god at any time." (I John 4:12.) This makes it essential to determine the nature of this Christ.

It is needless to go into a long dissertation concerning the nature of the christ character. The so-called church fathers centuries ago, declared that Christ was an abstract thing. Notwithstanding he has been "preached literally and him crucified"

through all these centuries. If Christ was crucified, it is evidence that gods' power and wisdom ended.

If Christ had been a living being and born of ordinary parents in the ordinary way, he naturally would have fallen under the curse of original sin, and this would have made every man a Christ, hence it was necessary to declare that he was of "immaculate conception," a thing absolutely contrary to nature; declared absurd and inconsistent by science and common sense, and abhorrent to sensible reasoning humanity, because of its suggestiveness of priestly intrigue and indecency.

Here are the living, irrefutable evidences of the false pretense.

None of the so-called apostles ever heard of or preached the "immaculate conception," the "bodily resurrection," or the "miracles" of a Christ.

It was a hundred years after the alleged time of Christ that the first mention of these doctrines was cautiously advanced by Ignatius, one of the so-called church fathers. The following quotation is from his writings:

"There was concealed from the ruler of the world, the virginity of Mary, and the birth of our Lord, and the three renowned mysteries, which were done in the tranquility of god from the star."

This is quoted from his alleged epistle to the Ephesians.

If we accept Ignatius as the example, we may at once declare that fanaticism is the basis of it all, for here is a specimen:

"Fire and cross, and the beasts that are prepared, cutting off of the limbs, and scattering of the bones, and crushing of the whole body, harsh torments of the devil, let them come upon me, but only let me be accounted worthy of Jesus Christ."

It is quite true that like many other alleged sayings of the church fathers to create fanaticism, Ignatius never uttered such words, for these are the "torments of the devil" perpetrated by the inquisition centuries after his time.

When we consider the absolute foolishness of such stuff, we cannot avoid expressing contempt for such a foundation for

the boasted Christian pretenses. Moreover, every sane person, accustomed to weighing these matters in the scale of common sense and reason, feels well up a resentment that such fiction is brazenly preached from thousands of pulpits throughout the world as literal truth.

In previous chapters in which we interpret the essential parts of the Bible, we expose the secret origin of the idea of the "immaculate conception," as applied to the Christian scheme. The true origin of both the Christ character and the "immaculate conception" is away centuries back in antiquity.

We reveal that the Old Testament is a well defined rehearsal of the Christian dispensation.

The very first character, allegedly reconstructing humanity after the flood, is the first son of Noah, Shem. He now rises up to take part in the modern discussion of the "immaculate conception," which bids fair to cause a schism which will bring about a new reformation, for a very large proportion of the modern clergy repudiate the "immaculate conception" doctrine. We shall hold that if any part of the Bible is fictitious, all of it is.

Shem means name, fame. To him and his offspring falls the arduous duty of secretly producing the Christ character in a manner to avoid the accusation that he is but an ordinary man.

Shem's first son is Elam.

The significance of this name we believe, is the greatest secret in the Old Testament.

In the ecclesiastic code the name Elam signifies a young man (a young Levitical priest) (I Chr. 26:3), a virgin, a secret, an age.

In the Apocryphal account of Mary, "a young Levitical priest of ineffable beauty came in unto Mary."

Virgin means a young maiden.

Age means a period or epoch.

Secret means clandestine, concealed, sly, underhand.

All the denials that may be made cannot eliminate this as the origin of the Virgin Mary idea in the Christian scheme. This is what Ignatius was trying to explain one hundred years

after Christ. Of course it had to remain a secret, they could not take the risk of investigation at the time of the alleged birth of Christ.

Let us examine more technically this abnormal doctrine, for if the "immaculate conception" is destroyed Christ is destroyed, and if Christ is a myth Christianity becomes a false pretense.

The word Christ does not signify a name. Chrism signifies an anointing oil. Christ signifies the thing annointed.

The word Messiah is the usual name applied in the Old Testament to the thing or person annointed, applying alike to all priests and kings. In the New Testament the Greek Kristos, signifying annointed, takes the place of the word Messiah. Neither word has any other special significance.

Annoint means to smear with grease.

There are three uses to which ointment is put. It is smeared upon diseased parts, wounds, or sores. It is used as a perfumed grease for the hair. It is used to annoint kings and priests. Rather a sweet-scented practice in any case.

Let us now examine more closely the "immaculate conception."

Immaculate means unspotted, spotless, stainless.

Conception means notion, idea, thought, perception, to conceive, the thing conceived.

On its face this can only apply to an idea, an enterprise. To apply it to human conception is the meanest insult ever offered to mankind. Out of billions of human beings, but one is born spotless, and that one conceived by the church, which puts him forward to be sole king and lord over men, with no other evidence of his authenticity than its naked word. For centuries this fabulous being has been "preached literally and him crucified." This is absolute duplicity.

Origen, another of the church fathers, becomes witness to Christ being a myth, preached only to those who could not understand.

"To the carnal (secularly, worldly) they taught the gospel in a literal way; preaching Jesus Christ and him crucified. But

to persons further advanced burning with a desire for celestial wisdom, they communicated the Logos." (Origen.)

This is the secret Gnostic wisdom which is taught to the inner circle.

There is no evidence that any of the early church literature mentioned the immaculate conception, the material resurrection of Christ, or the miracles of Christ.

That Christ was begotten of a virgin, by the overshadowing of the holy ghost, is nowhere mentioned in heathen, Jewish, or Christian history, until more than a hundred years after it is said to have taken place. The doctrine was cautiously advanced in the second century for the purpose of deifying a Christ. The bishops who were chosen to construct an attractive church literature, incorporated it as an uncanonized doctrine, merely to create sentiment to crystallize it into canonized doctrine.

Paul knew nothing of this hypocrisy. Without this doctrine the divinity of Christ was not possible.

The holy ghost means the breath, hence the Christ merely signifies the spoken word, as placed in the mouths of the priesthood by the church. Physical action takes the place of the spoken word.

Christ is called the word of god. (Rev. 19:13.)

Clement of Rome, another of the "apostolic fathers," never mentioned the immaculate conception nor miracles.

The alleged writings of the mythical Peter make no mention of the immaculate conception, the material resurrection, or the miracles.

None of the apostolic fathers make mention of either of these doctrines without which the Christian pretensions are devoid of force. Ignatius, A. D. 115, merely mentions them in a mysterious way, as though fearful of making a slip.

The same may be said regarding the four gospels and the acts of the apostles. The earliest Jewish Christians did not believe in the immaculate conception.

The method by which the immaculate conception was established was the usual coercion of fear. We are told in the Protevangelion: "Salome came to the cave in which Christ was

born and desired proof that Mary was a virgin. Proof was vouchsafed but, as a result, Salome's hand immediately withered."

That was what people got for doubting the word of the church.

The word vouchsafe is the key to this.

The meaning is: to sanction or allow without danger; to vouch or warrant as safe.

This referred to the safety of releasing the doctrine. Salome is Salmon, meaning reward. Salom is Shallum, meaning revenge. Salome's reward for doubt was a withered hand.

In the ancient Zoroasterian system it is prophesied that a virgin would conceive, and as soon as the child was born a star would appear, and the magi were to bring gifts.

Magi means priests. The early priests descended from the tribal hoodoo doctors, were called magicians.

This undoubtedly is the origin of the virgin idea. Zoroaster was that immaculately conceived savior of Persia, long before the Christian scheme.

In the ancient Hindoo records (1156 B. C.) is the Bhagavat Purana, the infancy of Chrishna or Hindo Christ is preserved.

The Christian "infancy" is identically the same, word for word.

This very substantially established the sources from which Christianity plagiarized both ideas, the Christ and the immaculate conception.

In like manner, every important doctrine advanced by the Christian church was plagiarized from previous religions.

This makes plain the necessity for the destruction of all evidences of previous learning; the antagonism towards science, and the denial of natural evolution.

We are now on fair ground to eliminate the "immaculate conception," which necessarily eliminates the alleged divine nature of Christ.

Marcion, one of the wheel horses of Christian doctrine, disputed the immaculate conception, the material resurrection,

and wholly rejected the Old Testament; not considering it of any authority after the coming of Christ.

This eliminates prophecy, in so much as any reference to the Christ may be found in the Old Testament.

No two of the several announcements concerning the coming of a Christ correspond.

Luke and Matthew trace the genealogy of Christ back through the Old Testament, which Marcion repudiates, assuming that the blood of Joseph supplies the line, whereas it is specifically declared that Joseph is not his legitimate father. Moreover, Matthew and Luke dispute each other.

Justin traces the line back through Mary as being of the line of David, which is equally inconsistent.

All of this is merely a snare to lead away from the truth, which is found in their own code.

Joseph signifies increase, and in this association refers to the rising generation to be brought under the ecclesiastic control. Ecclesia meaning a legislative assembly.

Mary is derived from Mer, meaning the sea. The name signifies rebellion.

Now, why act foolish about this? Let us acknowledge the truth standing up naked before us.

This sea is the so-called Holy See of the Roman Catholic church.

This is Mary!

Increasing humanity is Joseph.

These two beget the Christ character, which stands as the symbol of the propaganda to be broadcasted over the world. "Christ and him crucified" preached literally, to enthrall the ignorant masses and tear the heart out of humanity.

The greater part of the life and ministry of this alleged Christ was spent in Galilee, signifying revolution.

Is there no significance in the fact that this central Christian character is mothered by rebellion, takes refuge in revolution, and begins his work with this bold declaration?

"Think not that I am come to send peace on earth: I came not to send peace but a sword." (Matt. 10:34.)

"I came to send fire on the earth." (Luke 12:49.)

The absurd attempt to give this fabulous Christ a human standing, despite his alleged immaculate origin, in order to clothe him with royalty and kingly dignity, does not rise above imbecility.

Matthew declares he is of the seed of David through Solomon—the seed of love through the sun.

Luke declares he is through the brother of Solomon, Nathan, the son of David.

Marcion declares that the Old Testament is not authority for the Christian scheme.

So there you have it out of their own mouths. Who are you going to believe.

On top of this is the fact that no one knew of the "immaculate conception" of Christ for a hundred years after his alleged birth. The idea was quickly made a catchy Christian fad in the second century, and was gradually adopted as a doctrine of the church.

The Protestants are compelled to accept this Catholic fad as the only consistent explanation of the divinity of Christ.

To their discredit they too "preach Christ literally and him crucified." They also preach literally the miracles of Christ, which doctrine was unknown to the alleged apostles. Its first mention was one hundred and thirty years after Christ.

The dogma of the immaculate conception was not defined as "of faith" until December 8, 1854, by Pope Pius IX, hence it may be classed as a moot question up to that time, notwithstanding many previous popes attempted to nail it firmly down. Pius IX simply declared that those who expressed doubt would be accused of heresy, and that meant death.

Who declared the doctrine? The church.

Who declared the church infallible? The church.

This doctrine has been repudiated because of endless manifestations of error and fallibility.

Who declared the pope possessed divine authority to assume temporal power over kings and peoples? The church.

This doctrine has been openly repudiated.

It is authoritatively asserted that the Bible contains nine thousand errors in opposition to well-known natural laws, as taught by science.

All competent readers recognize glaring misstatements which make a fool of the Christian god, which of course merely signifies the ignorance of those who wrote them. According to the Bible god did not even know the earth was a globe or that it turns in an orbit about the sun and upon an axis. He did not know the extent of our planetary system.

There are named more than five hundred glaring improbabilities and impossibilities as appearing in the Bible.

Why should humanity make a fool of itself to sustain and maintain a parasitic organization which has attained a power to absorb all of the intrinsic wealth of the world?

We insist again that it is a law in nature for a system to cultivate that upon which it feeds.

The church does not profit by good; it thrives on evil, which it admittedly introduced into the world.

Now let us conclude this work with a call to the bar of frank and open public opinion.

1. If Christianity is a pretense and hypocrisy, it should be exposed.

"Woe unto you scribes and hypocrites! for you devour widows houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation." (Matt. 23:14.)

2. If it is based upon mythology and fictitious genealogies, it should be exposed.

"Neither give heed to fables and endless genealogies which minister questions rather than godly edifying." (I Tim. 1:4.)

"But avoid foolish genealogies." (Titus 3:9.)

3. If the scriptures are only the inventions of men as so-called "evidences," "testimonies," and "prophecies," to lend plausibility to a claim to divine justification, it should be exposed.

"Know that no prophecy is of any private interpretation.

"For the prophecy came of holy men, as they were moved

by the Holy Ghost." (II Peter 1:20-21.) The Holy Ghost signifies the breath.

"I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them that I shall command him.

"But the prophet which shall presume to speak a word in my name which I have not commanded him to speak shall die." (Deut. 18:18.)

Moses was the holy man who made this statement to the Israelites.

He is also the author of the following godly utterances:

"Every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons and upon your daughters: and ye shall spoil the Egyptians." (Ex. 3:22.)

There is a reason for all of these holy utterances. Moses later decided to decorate his tabernacle; therefore he adopted the usual method of coercion which carries a tacit threat; calling the congregation together, he said, "Whoever is of a willing heart, let him bring an offering of gold and silver and brass." (Ex. 35:5.)

"And they came, both men and women, as many as were willing hearted, and brought bracelets, earrings, and rings and tablets, all jewels of gold: and every man offered gold unto the Lord." (Ex. 35:22.)

No one believes that wandering, half-starved people were manufacturing these things in a wilderness. They undoubtedly were the jewels of gold and silver stolen from the Egyptians at the command of Moses, and this clearly convicts him of wilfully and premeditatedly receiving stolen property.

This set some fearful precedents.

It established a covert method of mental coercion. Reflected in the Jew pawnbrokers.

It suggested that a division of the spoils with the church condoned theft.

It suggested gifts of jewelry to the church by overwrought

enthusiasts who in hysterical moments do unnatural things, as we saw them give their jewels to the wooden image in Rome.

"The women whose hearts stirred them up in wisdom spun goats hair."

"The fear of the Lord, that is wisdom." (Job. 28:28.)

"The rulers brought onyx stones and stones to be set."

This fad cost the peoples of the earth billions of dollars, and justified the wise, unbelieving Jew pawnbroker in receiving stolen goods ever since.

4. If its pretense of divine origin is contrary to well-known laws of nature, and human knowledge and experience, it should be exposed.

Christianity, strange to say, is frankly disputed by every logical agent and element going toward the natural development and progression of evolution and civilization. Science disputes it; philosophy makes it foolish, and common sense repudiates it. There is not one single evidence to prove it is not wholly fiction.

It has a holy fear of philosophy.

"Beware lest any man spoil you through philosophy after the tradition of men, after the rudiments of the world." (Col. 2:8.)

This vindicates our contention that Christianity is concealed Gnosticism.

This especially refers to Gnosticism, for rudiments means first principles, or primary elements; that which is in its first stages of development, of which the Gnostic philosophy treats.

5. If its doctrines may be traced and identified, as those of ancient and long previous religions of many early periods and peoples, this should be exposed.

There is not one important doctrine in the Christian religion that is original with its founders. Other chapters go into details regarding this subject.

"All scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16.)

The word scripture has no primary religious significance. Gospel merely means a good story.

What we previously quoted about the spoiling of the Egyptians is scripture, therefore it must be included.

6. If it has conspired to override civil governments and self-rule by the people, and to usurp their rights and powers in order to set up a religious government, it should be exposed.

Why should the clergy have a voice in the nation which it does not help to support?

We repeatedly find, adroitly interwoven with apparently righteous teachings, subtle intimations of ulterior designs.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way.

"And spoiled principalities and powers, he made a shew of them openly triumphing over them.

"Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." (Col. 2:14-16.)

Does anyone doubt the Christian influence in formulating prohibition and the blue laws?

"We wrestle not against flesh and blood, but against principalities and powers." (Eph. 6:12.)

Principality means supreme power; the territory of a prince; the legal domain of a people.

"Then cometh the end, when he shall have delivered up the kingdom to god.

"When he shall have put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet." (I Cor. 15:24-25.)

This means civil authority, for there is no other legal authority controlling the bodies of men. The struggle for temporal power is a part of papal history.

7. If it has conspired to control the mental and intellectual development of mankind, independent of natural, national growth and expansion, that it might secretly conform the people to its requirements, it should be exposed.

"I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

"God hath made foolish the wisdom of this world."

"God hath chosen foolish and base things of the earth, and things which are not, to bring to naught things that are.

"That no flesh should glory in his presence." (I Cor. 1.)

John tells us that Christ is the word, and "the word was made flesh." (John 1:14.)

"God was manifest in the flesh." (I Tim. 3:16.)

"The wisdom of this world is foolishness with god."

"Therefore let no man glory in men." (I Cor. 3:19-21.)

"The Lord will stain the pride of all the glory and bring into contempt all the honorable of the earth." (Is. 23:9.)

"For whosoever hath (understanding), to him shall be given more abundance: but whosoever hath not, from him shall be taken away even that he hath." (Matt. 13:12.)

8. If it conceals its ulterior character, and fosters a secret order in a mysterious code system, to prevent its inner nature and secret purposes from being revealed to men not directly associated with it, it should be exposed.

See our chapters revealing this mysterious code and system. It is the most sinister aspect of the Christian exploitation.

9. If it has systematically cultivated belief in impossible mythological beings, with supernatural powers over mankind, in order to inspire superstitious fear, in an intolerant and bigoted following, to maintain its system, it should be exposed.

"Did ever people hear the voice of god speaking out of the midst of the fire as thou hast heard, and live?" (Deut. 4:33.)

"The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude: only ye heard a voice." (Deut. 4:12.)

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoked: and when the people saw it they removed, and stood afar off.

"And they said unto Moses, speak thou with us, and we will hear: but let not god speak with us, lest we die." (Ex. 20:18-19.)

This is the Christian god, and nothing more palpable could be expressed by words than this determination to inspire fear of a fabulous being, in order that the priest may become a mediator. To this day the common people dare not approach persons in high office and glorified positions.

There are more than two hundred passages in the Bible in which the word fear appears.

"Let the Lord be your fear and dread."

"I shall put my fear in their hearts."

"Render fear to whom fear is due."

"Fear of the Lord is the beginning of wisdom."

"I will make them hear my words that they may learn to fear me."

"But the Lord your God ye shall fear."

"The Lord is to be feared above all gods."

We declare that the fear of the law is an abnormal thing.

Bribes, threats, promises, and persuasion are offered to establish fear of an unknown god. Even the promise that old age shall be turned back to youth is made. (Job. 33:25.)

10. If it has conspired with evil or interested political powers, to influence legislation contrary to the desires of the majority of the people, they both should be exposed.

The churches openly boast of such influence.

History reveals the meanest intrigues and the most desperate struggles on the part of churches to seize absolute control of established governments and temporal power.

11. If it influences public officials and legislative bodies or courts, in the slightest degree, it should be exposed.

12. If it may be shown that it is now and always has been a burdensome parasite upon humanity, it should be exposed.

It evidently is on its face, for it produces nothing and has amassed fabulous wealth. It pays no taxes and its hundreds of thousands of ministers are exempted from public service.

13. If it has amassed great wealth in properties which it has surreptitiously kept off the tax duplicates, this is evidence of political connivance, for no other power could thus protect it. It is a willful evasion and should be exposed.

There are in the United States alone 203,432 church edifices to be supported by the people.

The value of church property is \$1,676,600,582, or more likely double this amount.

The annual cost of maintenance is more than \$300,000,000, about three dollars for every man, woman, and child.

It produces nothing and renders no adequate service which could not be officially assumed by the nation, including the ethical training.

14. If its clergy, and persons associated with it in other capacities, have been purposely exempted from public duties required of other citizens, merely because of their alleged divine calling, this should be exposed, for there are more sacred reasons for exemption not recognized by legal process.

There is neither sense nor justice in allowing to able-bodied men the voting franchise when they neither produce, help to pay the public expenses, nor render any public service.

15. If they maintain secret institutions to hide their operations from the public and the law, they should immediately be opened up and their purposes and practices exposed. An accounting of their source of maintenance should be made, and the purposes to which this income is applied.

This exclusive privilege is a disgrace and scandal in the face of humanity. The time is come when all men and all institutions must make a frank avowal of their attitudes towards the overcrowded world that favoritism may not overtop justice and equity.

16. If its pretense of charitable dispensations depends upon its persuasive influences to induce mankind to distribute its charities through its organization, this is a willful diversion to enable it to support itself without labor, and amass great and powerful wealth without compensation, and this should be exposed.

17. If its influence and power inspires a morbid fear, compelling the people to contribute towards its support and protection, that is moral coercion, and should be exposed.

18. If its political and moral influences are the basis of its legal standing, it should be exposed.

19. If it may be identified as allying itself with any political party, to strengthen and maintain its own position, and forward legislation favored and initiated by it, no matter what its object, it should be condemned and exposed.

It is one of the anomalous aspects of the American government that the Christian forces have been permitted to assume the balance of power and practically control the nation, although the clergy do not produce, pay taxes, or render any public service.

20. If it is engaged in, or associated with, any commercial enterprises, whereby it directly or indirectly profits, it forfeits its rights to tax exemptions and all of its properties, on the ground that it directly competes with those who produce the national wealth and pay the taxes. This should be instantly suppressed and exposed.

21. The desire for material gain from commercial enterprise begets greed, selfishness, and many forms of moral turpitude, therefore an institution cannot consistently be both religious and commercial. If the church aspires to become a Jehovah and self-sustaining, at the expense of humanity, without paying the usual penalties, this ambition should be rudely suppressed and the duplicity of the church exposed.

22. If history reveals that the Christian policy has been to break humanity to its will, that it might establish a priestly government, the people should rise as one man and destroy its wicked political powers and its duplicity should be exposed.

23. If it may be demonstrated that the scriptures are but fictitious stories, myths, and fables, assembled for the purpose of lending plausibility to the Christian exploitation, the whole Bible should be held up to the scorn of humanity; the church

steeple removed and these edifices confiscated as property improperly acquired of the people, and converted into buildings for educational purposes. The whole church organization should be repudiated, and condemned, to give way to a sensible ethical institution controlled by the people through their own government. The priests and clergy should be forced to become useful, productive citizens. They should not be permitted to teach because of their previous affiliation, inborn prejudice, and hereditary love for alleged vengeance.

It is evident on the face of nature that all mankind may not be blended into one nation with one centralized government. We have the visible evidence in the division of the planetary system, the divisions of land, water, and all they produce. Even its own foolish Genesis divides vegetation, animal life, and man himself, into separate divisions, kinds, and classes.

Blending always lowers the standard.

When Christianity attempted to blend humanity into one homogeneous mass, by debasing it to a common level of superstitious ignorance, it forever destroyed direct continuity with the trend of evolution, and turned men back into brutes, a condition from which they have never arisen.

Reader, if you are a natural-born fool, nature has wisely provided against redeeming you; if you have been made foolish by confusing and conflicting educational theories or false pretenses and the irritating difficulties of your daily experiences, you belong to the great army of suffering humanity. The whole power of civilization is due you to help regain your normal status as one of nature's highest evolved units. If you have a grain of common sense, as large as a mustard seed, left in you, you will water and cultivate it by some consecutive thought, until it blossoms forth into reason which will compel you to give heed to the warnings in this volume.

Weigh the facts which we present to you against everything else which has influenced you through life. You will be amazed to learn to what degree your own credulity has been influenced to contribute to your own troubles. "Faith" and "belief" are two of the most treacherous words in language. "To know,"

"to understand," place you in the position which caused the priesthood to exclaim:

"Behold the man is become as one of us." (Gen. 3:22.)

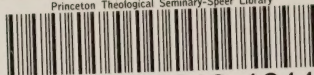
Stand up, you man, and make the response:

"The sunrise of a new civilization has again brought us the true light—reason with understanding."

The revelation is here.

THE END.

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